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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

383. F. F. BRUCE, "Anthony Tyrrell Hanson: A Tribute," *JournStudNT* 13 ('81) 3-8.

After furnishing biographical data about Professor Hanson, the article describes his scholarly contributions in the areas of church ministry, Christology, and biblical exegesis (especially the use of the OT in the NT).—D.J.H.

384. D. J. HARRINGTON, "The Ecumenical Importance of New Testament Research," *Bib TheolBull* 12 (1, '82) 20-23.

The acceptance by NT scholars of a common methodology, their openness to new discoveries and to reexaminations of old questions, and their constructing of channels of communication across denominational and national boundaries furnish a model for all who wish to further the cause of ecumenism. (1) The fact that almost all biblical scholars use the same basic language and methods creates the possibility of dialogue. (2) The agenda of NT research is determined not only by new discoveries but also by issues facing the church today, old theological problems, and concepts and methods taken from other fields. (3) The biblical study done by Catholic exegetes is now part of a larger interconfessional dialogue. Factors in the intellectual traditions and historical experiences of various nations serve to enrich the international dialogue.—D.J.H. (Author.)

385. M. D. HOOKER, "New Testament Scholarship: Its Significance and Abiding Worth," *BullJohnRylUnivLibMan* 63 (2, '81) 419-436.

The University of Manchester has been fortunate in having a remarkable series of scholars occupying the Rylands Chair of Biblical Exegesis. The abiding value of A. S. Peake's work lies in his establishing in the minds of his contemporaries the value of criticism as a necessary preliminary to exegesis. The influence of C. H. Dodd has been immense, though the difficulties of putting ourselves back into a 1st-century setting are even greater than he realized. Today we are far less confident than T. W. Manson was that we can recover the teaching of Jesus; the focus of our interests has moved from Jesus and history to the early church and Christology. This retrospective look at the concerns of the early Manchester scholars illustrates how many of the questions that we put to the NT have changed dramatically.—D.J.H.

386. W. C. KAISER, "What Commentaries Can (and Can't) Do," *ChristToday* 25 (17, '81) 1265-68.

This article refutes arguments against using biblical commentaries, points out the five defects found in some commentaries, describes the characteristics of a good commentary, gives advice on the proper use of commentaries, and lists some model commentaries. A good commentary (1) exhibits the plan and scope of the biblical writer's thought, (2) outlines the book's train of thought, (3) sets forth the meaning of the words, phrases, and idioms in the text, and (4) compares the book's teachings with those of the books that preceded and followed it in the progress of revelation.—D.J.H.

387. S. M. KATUNARICH, "Samuel Sandmel e il dialogo ebraico-cristiano," *CivCatt* 132 (3146, '81) 133-144.

A convinced Jew with exceptionally wide knowledge of the Christian world, the late S. Sandmel (1911-79) was undoubtedly an "ambivalent" person, as he himself acknowledged. In ecumenical dialogue with Christians, he emphasized monotheism, the OT Scriptures, the Jewish origin of Christianity, Jesus, and Pharisaism.—D.J.H.

388. W. G. KÜMMEL, "Hans von Soden als Theologe," *TheolRund* 46 (3, '81) 199-205.

After sketching the academic and other achievements of H. von Soden (1881-1945), the article discusses the various dimensions of his theology (liberal, biblical, church-oriented) and situates it in the context of German theology during the 1920s and 1930s. [The same issue (pp. 206-218) contains a bibliography of von Soden's publications.]—D.J.H.

389. B. G. POWLEY, "The Place of R. H. Lightfoot in British New Testament Scholarship," *ExpTimes* 93 (3, '81) 72-75.

R. H. Lightfoot was the first British NT scholar not to insist on seeing the Gospels as primarily historical documents. His importance lies in the fact that he alone among British scholars of his generation understood the nature of the problem. His Neoplatonic spirituality enabled him to face with equanimity potentially disturbing conclusions about the Gospels; it also explains his dislike of futurist eschatology.—D.J.H.

390. H. ROLLMANN, "Zwei Briefe Hermann Gunkels an Adolf Jülicher zur religionsgeschichtlichen und formgeschichtlichen Methode," *ZeitTheolKirch* 78 (3, '81) 276-288.

This article provides an introduction to, the texts of, and explanatory notes for two letters from H. Gunkel to A. Jülicher, dated 1906 and 1925 respectively, that shed light on the beginnings of the history-of-religions and form-critical methods. An appendix gives the texts of two excerpted letters from Gunkel to A. von Harnack.—D.J.H.

391. M. SPENCER, "A Guide to Reference Works on the Bible," *Reference Services Review* [Dearborn, MI] 9 (1, '81) 61-83.

Reference works dealing with the Bible that have been published in English since 1970 are discussed under the following headings: guides, general biblical encyclopedias, general biblical dictionaries, general biblical handbooks, specialized biblical handbooks and dictionaries, reference works on biblical theology, expository biblical dictionaries, biblical indexing and abstracting services, general retrospective biblical bibliographies, specialized retrospective biblical bibliographies, archaeological and geographical biblical reference publications, biblical atlases, biblical concordances, topical concordances and books of quotations, biographical reference sources for the Bible, one-volume critical commentaries on the Bible, and reference publications for the Greek and Hebrew Bible.—D.J.H.

392. C. STUHLMUELLER, "L'Ecole Biblique et Archéologique Française de Jérusalem," *Bib Today* 20 (1, '82) 30-35.

The influence of the Ecole Biblique de Jérusalem on biblical scholarship and on the pastoral-liturgical use of the Bible cannot be overestimated. The article describes the founding of the school in 1890 by M.-J. Lagrange, its students and courses today, its professorial staff, and its library. [In the same issue (pp. 36-37) Stuhlmüller gives a brief account of the work of the Franciscan Biblical Institute in Japan.]—D.J.H.

393. J. SWETNAM, "Japanese Catholics and the Bible," *BibToday* 19 (6, '81) 388-393.

In view of the strong sense of solidarity in Japanese society, young Japanese Scripture scholars can contribute to the church universal by interpreting aspects of the OT and NT that speak forcefully of the community of believers. Catholic scholars in Japan take part in the Japanese Biblical Institute, various translation projects, and ecumenical discussions with non-Christians.—D.J.H.

Interpretation

394. D. L. BARTLETT, "Biblical Scholarship Today: A Diversity of New Approaches," *Christian Century* [Chicago] 98 (34, '81) 1090-94.

Five new models for biblical study have developed in recent years: sociological, psychological, sociological-psychological with regard to the interpreter, literary-critical, and canon-critical. The most enticing development lies in the renewed emphasis on the importance of the text as text. But for all these emerging models, the historical-critical study of the text remains an essential prerequisite.—D.J.H.

395. E. BEST, "The Literal Meaning of Scripture, the Historical Critical Method and the Interpretation of Scripture," *ProcIrBibAssoc* 5 ('81) 14-35.

The leaders of the Protestant Reformation assumed a basic similarity between the 1st and 16th centuries, and stressed both the literal sense of Scripture and Scripture as its own interpreter in the hope of obtaining guidance for the problems facing them. But the historical-critical method, deriving ultimately from their biblical principles, has disclosed the great gap between the ancient world and our world. What we must do today is go back through Scripture to what Scripture was responding to, and then come forward to where we are.—D.J.H.

396. J. GOSS, "Eschatology, Autonomy, and Individuation: The Evocative Power of the Kingdom," *JournAmAcadRel* 49 (3, '81) 363-381.

The antithetical views of Bultmann and C. G. Jung on the nature of the kingdom seem at first sight to block a rapprochement between NT scholarship and Jungian psychology. Yet if we investigate more fully how Bultmann and his followers interpret Jesus' eschatological language, we discover that Jung's understanding of the nature and function of symbol enriches the discussion among NT scholars and discloses facets of the kingdom that might otherwise remain hidden. The eschatological thrust of the kingdom as an autonomous, polyvalent metaphor evokes a permanent challenge to our imagined self-sufficiency. While the kingdom is not an inner process within the psyche, its incarnation in the proclamation of Jesus evokes a pattern of development that has striking resemblances to what Jung called individuation.—D.J.H.

397. W. J. HOLLENWEGER, "The Other Exegesis," *HorBibTheol* 3 ('81) 155-179; "Eine andere Exegese," *VerkForsch* 26 (2, '81) 5-24.

The exegesis of the future is an exegesis to which all charisms, interests, and cultures contribute. It can and must be tested within the whole body of Christ. The article discusses new types of biblical interpretation under these headings: the fiction of an objective historiography, a new definition of the *Sitz im Leben*, my interpretation and our interpretation, language as a model of the world, and grassroots voices. It concludes by recommending "another exegesis" as a step in the direction of an intercultural theology.—D.J.H.

398. J. A. LOUBSER, "The structural interpretation of argumentative texts," *Scriptura* 5 ('81) 1-65.

The binary-hierarchical model of textual analysis derives from the following principles: (1) The text is the largest unit that should be taken into account. (2) The text is built up out of a multitude of units; between these units a multitude of interrelations occurs. (3) Form and content should be studied throughout with regard to their mutual dependence on each other. (4) The colon, which is a rounded-off syntactical unit as well as a semantic unit, can serve as a basis for textual analysis. (5) The relations between units, or colons, can be organized in a binary hierarchy. (6) The nature of the relations within the binary-hierarchical system can be described by means of an inventory developed by E. A. Nida. The application of this method involves dividing the text into colons, identifying and evaluating the markers, dividing the text into manageable units, and classifying the binary-hierarchical relations. The article provides an illustration of the method as applied to Rom 6:15-23; a consideration of the connection between the binary-hierarchical structure, text-cohesion, and word-semantics; and a discussion of the advantages and restrictions of the binary-hierarchical structure.—D.J.H.

399. J. MARK, "Scholarship and Interpretation: or How it Strikes a Contemporary," *New Blackfr* 62 (737, '81) 473-487.

Nonprofessionals are entitled to ask NT specialists about their methodology and the assumptions underlying their research. The study of the NT is extremely complex; it cannot hope to achieve definitive results, both because of the limitations of the material and because the material has to be interpreted. Any encounter with the NT ought to be an encounter with the totality of the experience that it represents, insofar as we can apprehend it.—D.J.H.

400. S. MIGLIASSO, "Dal simbolo al linguaggio simbolico. L'interesse di una svolta nella teoria ermeneutica di Paul Ricoeur per un'ermeneutica biblica creativa," *RivistBib* 29 (2, '81) 187-203.

The first part of this article describes P. Ricoeur's creative philosophy of language with reference to the transition from symbol to symbolic language, and then reflects on the relation between symbol and structure, the hermeneutical question, the understanding as it confronts the text or work, and the metaphorical process. The second part explores the significance of Ricoeur's hermeneutical theory for biblical hermeneutics, giving particular attention to the fact of biblical textuality and to the originality of biblical hermeneutics (the circularity of the forms of biblical discourse, the parabolic form).—D.J.H.

401. P. S. MINEAR, "The Bible's Authority in the Congregation," *TheolToday* 38 (3, '81) 350-356.

When the American religious situation of 1980 is compared with that of 1930, two things stand out: the minimal degree to which the Bible exerts its authority over congregations, and the maximal degree of self-deception involved in most current claims of loyalty to the Bible. Because the Lord's Prayer (Mt 6:9-13) is so clearly an epitome of the gospel, it can be used effectively as a test of the authority actually exerted by the Bible over any specific congregation.—D.J.H.

402. G. T. MONTAGUE, "The Process of Interpreting the Bible," *BibToday* 20 (1, '82) 38-44.

Finding the meaning of the biblical text is a process involving the following steps: awareness of my world, reading the text, literary analysis, looking at what biblical scholars say (historical,

form, and redaction criticism), studying the later history of the text, judging the text (understanding), letting the text judge me, decision, sharing, celebration, and doing.—D.J.H.

403. E. F. OSBORN, "Exegesis and Theology," *AusBibRev* 29 ('81) 32-37.

Trouble begins when historical, literary, and textual criticism are practiced without an awareness of the need for the criticism of ideas, i.e. critical theology (*Sachkritik*). The traditional concerns of exegesis (e.g. form, historical setting, logical structure, context) must be guided by critical judgment and a thorough knowledge of the biblical writer's language.—D.J.H.

404. C. R. PADILLA, "The Interpreted Word: Reflections on Contextual Hermeneutics," *Themelios* 7 (1, '81) 18-23.

Combining the strengths of the intuitive and scientific methods, the contextual approach to hermeneutics recognizes both the role of the ancient world in shaping the original biblical text and the role of today's world in conditioning the way contemporary readers are likely to hear and understand the text. The contextual approach gives rise to a dynamic interplay between the interpreter's historical situation, his or her world-and-life view, Scripture, and theology.—D.J.H.

405. J. PAINTER, "A Note on the Hermeneutical Theology of Rudolf Bultmann," *AusBibRev* 29 ('81) 26-31.

Bultmann's aim was to find a conceptuality that would be true to the message of the NT and free from mythological confusion. In carrying out this task, he made use of the understanding of existence that goes back to S. Kierkegaard and the conceptuality developed especially by M. Heidegger. This review of his project highlights both the need for conceptual awareness in the work of exegesis and the role that philosophy can play in clarifying conceptuality.—D.J.H.

406. R. RENFER, "L'enjeu du message biblique en Amérique latine," *BullCentProtEtud* 33 (6-7, '81) 7-42.

After quoting three documents on "base communities" in Latin America, the article treats praxis as the point of departure for biblical interpretation in Latin America and the exodus event as the hermeneutical principle. Then it discusses S. Croatto's interpretation of the Christ-event in light of the exodus event, J. L. Segundo's insistence that biblical interpretation implies a liberation of theology, the militant exegesis of G. Gutiérrez and A. Cussianovich, and J. Míguez-Bonino's theory of an "engaged" reading of the Bible. In closing it asks whether the hermeneutics of liberation theology contains an ideological tendency, and describes Latin American theology as "by the people, in the people, and for the people."—D.J.H.

407. J. A. SANDERS, "The Bible as Canon," *Christian Century* [Chicago] 98 (39, '81) 1250-55.

If the point is established that canon and community go together, then it is possible to speak of seven salient characteristics of Scripture as canon: repetition, resignification, multivalency of single texts, pluralism, the adaptability-stability quotient of the canon, textual restraints guarding against abuse of Scripture, and hermeneutics. Canonical criticism provides the means for formalizing biblical pluralism into a system of understanding the Bible.—D.J.H.

408. P. M. VAN BUREN, "How Shall We Now Exegete the Apostolic Writings?" *American Journal of Theology & Philosophy* [Raleigh, NC] 2 (3, '81) 97-109.

Gentile Christians shall exegete the "Apostolic Writings" (i.e. the NT) historically (1) by

seeing them as witnesses to the beginning of our God-given way through history; (2) by viewing them as part of the complex reality of Judaism in the 1st century A.D.; and (3) by learning from them to listen and respond (as their authors did) to major events in the history of the Jewish people, of which those in the 1st century were hardly the last.—D.J.H.

409. N. M. WATSON, "Exegesis—Marxsen's Contribution," *AusBibRev* 29 ('81) 10-15.

Exegesis, in W. Marxsen's view, is concerned with the meaning of the biblical passage as a whole, its original "there-and-thenness," and its nature as a communication between writer and readers. Marxsen insists on the occasional character of the NT texts, and defines the preacher's task as that of bridging past and present.—D.J.H.

Textual Criticism

410. H.-W. BARTSCH, "Ein neuer Textus Receptus für das griechische Neue Testament?" *NTStud* 27 (5, '81) 585-592.

In spite of the progress represented by *The Greek New Testament* (3rd ed., 1975) and *Novum Testamentum graece* (26th ed., 1979), it is questionable whether this text should be elevated to the rank of a new Textus Receptus on which all concordances, lexicons, translations, and commentaries are to be based. Also questionable is the committee's principle of allowing so much weight to the minuscules. The body of the article examines dubious readings in the texts of Mk 2:15-16 (§ 25-95); 11:22; Rom 10:5; 16:25-27; 1 Cor 14:34-38; 10:2; and 10:9.—D.J.H.

411. B. M. METZGER, "The Westcott and Hort Greek New Testament—Yesterday and Today," *Cambridge Review* [Cambridge, UK] (20 November 1981) 71-76.

The article discusses the lives of B. F. Westcott and F. J. A. Hort, their twenty-eight years of collaboration on their edition of the Greek NT, the principles underlying the edition, and its present significance. In textual studies of the NT, Westcott and preeminently Hort were veritable giants. The epoch-making character of their work lies not so much in the novelty of their views, as in the thoroughness with which they were elaborated and the influence they have exerted on subsequent criticism of the NT. The past one hundred years have seen the acquisition of additional documentary evidence, the sharper definition of the Western and Neutral (or Alexandrian) texts, and the challenge posed by advocates of rigorous eclecticism in determining the text of the NT.—D.J.H.

412. G. A. PATRICK, "1881-1981: The Centenary of the Westcott and Hort Text," *ExpTimes* 92 (12, '81) 359-364.

The centenary of the publication of *The New Testament in the Original Greek* (1881) provides an opportunity to reassess B. F. Westcott and F. J. A. Hort's achievement. After a brief outline of the principles on which their text was based, the article discusses how their conclusions stand at present, and sketches part of the background to the remarkable collaboration that produced this famous text. Their statement of the principles of NT textual criticism remains the classic exposition. But their application of these principles to isolate four textual types (Syrian, Western, Neutral, Alexandrian), one of which is superior (Neutral) to the others, would not now be accepted by a majority of scholars.—D.J.H.

Textual Criticism, §§ 26-443, 549.

413. K. GRAYSTON, "Hilaskesthai and Related Words in LXX," *NTStud* 27 (5, '81) 640-656.

This article attempts to discover what information from the Septuagint must be taken into account in order to understand *hilaskesthai* and cognate terms in relation to NT statements about the death of Christ. The material is presented as it occurs in the Pentateuch, Prophets, Writings, and Apocrypha. At the origins of the Israelite cult, the apotropaic use of *hilaskesthai* words was prominent; traces of this ancient perception can be found in many layers of the OT, and persist in the NT. God can be bound to protect and show favor especially by sharing responsibility for outpoured blood. What began as an aversion formula became a cultic formula for the practice of sacrifice. In the course of time the formal use of *hilaskesthai* words was transformed into a conventional forgiveness formula, and it was even possible for sacrifices to be repudiated in favor of other acts of piety. In the end God is bound by nothing more than his own compassion.—D.J.H.

414. H.-J. KLAUCK, "Thysiastērion—eine Berichtigung," *ZeitNTWiss* 71 (3-4, '80) 274-277.

(1) *Thysiastērion* belongs to the special vocabulary of Judaism and Jewish Christianity. (2) The single classical example of the adjective *thysiastērios* disappears under close scrutiny. (3) Perhaps *thymiatērion* served as the model for *thysiastērion*.—D.J.H.

415. R. LOEWE, "'Salvation' is Not of the Jews," *JournTheolStud* 32 (2, '81) 341-368.

The biblical meaning of *yěšû'â* and its cognates goes forward intact into postbiblical Hebrew, albeit extended to embrace resurrection as an act predicated of God (who is styled *môšîa'*) and not the act of a subordinate messianic figure. The term *yěšû'â* is distorted if it is rendered "salvation," a word linked to notions specific to the Christian understanding of the soteriological function of Jesus. A five-page appendix treats the emperor Hadrian and the honorific title *sōtēr*.—D.J.H.

416. K. L. MCKAY, "On the Perfect and Other Aspects in New Testament Greek," *NovTest* 23 (4, '81) 289-329.

Examination of all the verbal perfects in the NT and comparison of them with other verbal aspects used in parallel or similar contexts show that the great majority are entirely appropriate to their respective contexts, whether or not another aspect would also be suitable. The very few instances that seem at first to be anomalous either are quite in order or have insufficiently clear contexts to permit a final judgment. The paucity of apparent confusion, even in passages presumably based on Aramaic sources, suggests that the aspectual framework of Greek remained strong in NT times. This conclusion is supported by the additional examination of a large sample of Greek papyri ranging over several centuries, some of them written by presumed Coptic speakers, who would tend to confuse the Greek aspects as much as Aramaic speakers would.—D.J.H.

417. F. REHKOPF, "Der 'Parallelismus' im NT. Versuch einer Sprachregelung," *ZeitNTWiss* 71 (1-2, '80) 46-57.

"Parallelism" as the designation for a figure of speech needs no qualification; it is better known than the other Greek terms for the same phenomenon. *Parallelismus membrorum* as a designation for OT poetry also needs no qualification; in NT study it is valid only with reference

to OT quotations. The extent to which one can speak of *parallelismus membrorum* in the NT as a Semitism is problematic on account of the fluid boundary between poetry and prose, and its interpretation is open to great subjectivity.—D.J.H.

418. J. REUMANN, "The Use of *Oikonomia* and Related Terms in Greek Sources to about A.D. 100. Part II: The Evidence. 2. *Oikonomia* and its Related Terms Applied to a larger household, in the State," *Ekklēsia kai Theologia/Church and Theology* [London] 1 ('80) 368-430; "3. *Oikonomia* and its Related Terms Applied to Arrangement Generally," 2 ('81) 591-617.

The first part [§ 23-771] of this 1957 doctoral dissertation investigated previous treatments of *oikonomia*, and the first section [§ 24-31] of the second part considered the evidence for the basic meaning of *oikonomia*. The second section of the second part covers military, political, financial, and governmental applications of the term in the Hellenistic-Ptolemaic and Roman worlds, including usage in guilds, social organizations, and religious activities [see §§ 3-547; 5-206]. The third section deals with *oikonomia* terminology in legal arrangements (including the last will and testament), in medicine and the arts, and in literary arrangements. [To be continued.]—J. R. (Author.)

419. H. P. RÜGER, "NAZARETH / NAZARA NAZARĒNOS / NAZŌRAIOS," *ZeitNTWiss* 72 (3-4, '81) 257-263.

From epigraphic and literary evidence it is clear that the Hebrew name of Jesus' hometown was *Nāṣērat*. The Greek form *Nazareth* reflects the pausal by-form *Nāṣāret*, and *Nazara* can be traced to the by-form *Nāṣērāh*. The Greek adjectives *Nazarēnos* and *Nazōraios* are normal developments from the Hebrew place-name, though *Nazōraios* may point to *Nāṣôr* as another Hebrew by-form. The linguistic relationships between the term *nṣr* in Isa 11:1 and the description of Jesus in Mt 2:23 may have been closer than modern editions of the OT and NT indicate.—D.J.H.

420. C. R. SMITH, "Errant Aorist Interpreters," *GraceTheolJourn* 2 (2, '81) 205-226.

The aorist tense is the standard verbal aspect employed for naming or labeling an act or event. The aorist does not necessarily refer to past time; it neither identifies nor views actions as punctiliar; it does not identify once-for-all action; it does not designate type of action; it is not the opposite of the present, imperfect, or perfect; it does not occur in classes or kinds; and it can describe any action or event. In short, the aorist is not exegetically significant.—D.J.H.

421. D. C. ARICHEA, "Translating Biblical festivals," *BibTrans* 32 (4, '81) 413-423.

Dynamic-equivalent translations are suggested for the Day of Atonement ("day of ceremonies for forgiveness" or "day of ceremonies for restored relationship with God"), and for the three "pilgrim festivals": Passover/Unleavened Bread ("freedom day of the Israelites"), Weeks/Pentecost ("harvest festival"), and Booths/Tabernacles ("festival of the shelter of leaves").—D.J.H.

422. C. BASEVI, "Un ensayo de traducción ecuménica. A propósito de 'Parola del Signore,'" *ScriptTheol* 13 (1, '81) 221-229.

After describing the new Italian translation of the NT entitled *Parola del Signore* (1980), the

article evaluates the structure of the book (especially the introductions and glossary), the fidelity of the translation, and the quality of the Italian used in it. Obscurities are found in the infancy narratives, episodes from the life of Jesus, Pauline christological passages, and the Pastorals. This deft and agreeable translation entails many doubtful points in the realm of doctrinal clarity and fidelity.—D.J.H.

423. W. W. FIELDS, "The Translation of Biblical Live and Dead Metaphors and Similes and Other Idioms," *GraceTheolJourn* 2 (2, '81) 191-204.

Among the most telling tests of the quality of a Bible translation is its handling of fixed idioms, especially live and dead metaphors and similes. Translators must try to transfer these figures into the receptor language idiomatically. Meaningful translations of them can be achieved by following the principles suggested here.—D.J.H.

424. A. J. LEVORATTI, "La traducción y las traducciones de la Biblia. 'El Libro del Pueblo de Dios,'" *RevistBíb* 43 (2, '81) 117-128.

The article first explains two statements: (1) No translation is the original text; and (2) there are different ways of translating the Bible and consequently different types of translations. Then against this theoretical background, it describes the new Argentinian, pastoral version of the Scriptures entitled *El Libro del Pueblo de Dios* (1981), prepared by Levoratti in collaboration with A. B. Trusso.—D.J.H.

425. J.-C. MARGOT, "Should a translation of the Bible be ambiguous?" *BibTrans* 32 (4, '81) 406-413.

Many obscurities in the Bible can be resolved with the help of the context. But when an ambiguity was clearly intended by the author, it will be necessary to find out whether there is an equivalent ambiguity in the receptor language. If not, it will be necessary to explain the author's intention in a note.—D.J.H.

426. A. G. NEWELL, "Too Many Modern Versions?" *EvangQuart* 53 (4, '81) 227-236.

Although there are obvious benefits deriving from the availability of many modern versions of the Bible, there are also some disadvantages: (1) The very multiplicity of translations makes for confusion in the public reading of Scripture, discourages the practice of memorizing, and encourages doubt as to the meaning of the original text. (2) It is questionable whether each new version possesses sufficient merit to justify its existence. (3) Belief in inspiration renders it imperative that we continue to consult the original text through reference works and commentaries. (4) The more idiomatic modern versions make for trivialization, incapacitating us as readers of good secular literature, depriving the word of God of an appropriate medium for its essentially serious message, jettisoning the educative potential of the Authorized Version tradition, and debasing our appreciation of the content of Scripture.—D.J.H.

427. B. M. NEWMAN, "Translation and interpretation. A few notes on the King James Version," *BibTrans* 32 (4, '81) 437-440.

The original preface to the King James Version of 1611 responded to the objections of people who saw no need for a new translation. It also defended the inclusion of notes and the principle that translation involves interpretation.—D.J.H.

428. E. A. NIDA, "Bible Translation for the Eighties," *International Review of Mission* [Geneva] 70 (279, '81) 130-139.

In the 1980s the United Bible Societies must be even more aware of the different kinds of languages, translations, and readers. Their concern must be to produce meaningful, accurate, quality translations. More highly qualified translators are needed. [The same issue contains articles on the Bible in relation to church mission and on aspects of Bible translation by E. Castro (pp. 113-118), U. Fick (pp. 119-129), D. Wambutda (pp. 140-142), H. R. Weber (pp. 143-153), T. Hope (pp. 154-157), Bishop Lavrentije (pp. 158-160), J. Hajjar (pp. 161-173), M. T. Porcile Santiso (pp. 174-176), M. Bič (pp. 177-180), and C. Fernando (pp. 181-188). Also included are a directory of the United Bible Societies (pp. 190-197) and a list of scholarly publications by the United Bible Societies (pp. 198-201).]—D.J.H.

429. E. A. NIDA, "Translators are born not made," *BibTrans* 32 (4, '81) 401-405.

The key to success as a biblical translator is creative imagination, i.e. the capacity to spot problems in the source-language text and to sense ways of communicating meaningfully in a particular language.—D.J.H.

430. T. Ó FIAICH, "Thoughts on Bíobla Mhaigh Nuad," *Furrow* 32 (10, '81) 623-626.

The new translation of the whole Bible into Irish (*An Bíobla Naofa*) will be welcomed not only because it is an excellent translation but above all because it is a pioneering achievement. It is the first Irish translation published by Roman Catholics, the first based directly on the original languages, the first to incorporate modern biblical scholarship, and the first to be used in the liturgy.—D.J.H.

431. D. O'LAOGHAIRE, "At Last: the Entire Bible in Irish," *DocLife* 31 (8, '81) 511-515.

The publication in 1981 of *An Bíobla Naofa* has occasioned this reflection on the recent history of the Bible in the Irish language. The completion of the translation project that began in 1945 is also described.—D.J.H.

432. J. SMITH AND H. FEHDERAU, "Translating *Christ* and *Messiah* in the New Testament," *BibTrans* 32 (4, '81) 423-431.

In many NT passages *Christos* appears as another personal name for Jesus, and should be transliterated as "Christ." But in passages where *Christos* serves as a title of Jesus showing his function or work, a descriptive phrase (e.g. "the anointed Savior") may be needed to clarify its meaning. A reference list of all the NT instances of *Christos* concludes the article.—D.J.H.

433. J. A. THOMPSON, "Bible geographies and atlases and their use in translating," *BibTrans* 32 (4, '81) 431-437.

The first part of the article illustrates how a knowledge of geography is necessary for the correct translation of directions and place-names, and suggests that well-known places be given their modern names. The second part comments on the leading Bible atlases and geographies available in English.—D.J.H.

434. M. R. TOTTEN, "Reformed and Neo-Evangelical Theology in English Translations of the Bible," *ConcTheolQuart* 45 (3, '81) 193-209.

The article examines how various English translations of the NT have handled passages

dealing with sacraments (Mt 3:11; Mk 1:4/Lk 3:3; 1 Cor 11:29; Eph 5:26; 1 Pet 3:21) and eschatology (Mt 24:34/Mk 13:30/Lk 21:32; Rev 1:9 and 7:14; Rev 20:4). The "liberal" versions (RSV, NEB, JB) can be trusted more in sacramental and eschatological passages than in christological ones; the reverse is true for the "conservative" NIV. Paraphrases (especially the Living Bible and J. B. Phillips) are universally inferior, whereas the KJV and NASB are rather consistently accurate. Given its superiority over the KJV in modernity of expression and quality of Greek text, the NASB appears to be the best current English version.—D.J.H.

Bulletins

435. E. BEST, "Recent Foreign New Testament Literature," *ExpTimes* 93 (1, '81) 13-18.

Descriptions and evaluations of six books published in German: J. Gnllka, *Das Evangelium nach Markus* (1978-79); E. Schweizer, *Der Brief an die Kolosser* (1976); G. Schneider, *Die Apostelgeschichte* (1980); E. Haenchen, *Das Johannesevangelium* (1980); H. Köster, *Einführung in das Neue Testament* (1980); and A. Lindemann, *Paulus im ältesten Christentum* (1979).—D.J.H.

436. L. J. HOPPE AND D. SENIOR, "The Bible in Review," *BibToday* 20 (1, '82) 52-61.

Descriptions and evaluations of thirty-seven recently published books (all in English) appear here under four headings: for Bible study (eighteen books), for liturgy and preaching (nine), for the specialist (five), and potpourri (five). Hoppe is responsible for the OT books, and Senior for the NT books.—D.J.H.

437. D. SENIOR, "The New Testament in Review," *BibToday* 19 (6, '81) 409-410.

Descriptions and evaluations of five books (all in English) on various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

438. L. CANTWELL, "The Gospels as Biographies," *ScotJournTheol* 34 (3, '81) 193-200.

The Gospels are not biographies of Jesus, quite simply because in this instance biography is impossible. The Evangelists believed that Jesus was of a different order from ourselves; therefore, the normal analogies that enable one person to get inside another do not operate. The Gospels are really biographies of those who encountered Jesus, not of Jesus himself.—D.J.H.

439. R. A. GUELICH, "The Gospels: Portraits of Jesus and His Ministry," *JournEvangTheol Soc* 24 (2, '81) 117-125.

Most of the recent literature on the Gospels by evangelical scholars has treated them as portraits rather than snapshots or abstract paintings of Jesus. This understanding of the Gospels has important implications for evangelical research on Christology, NT theology, and the doctrine of inspiration.—D.J.H.

440. M. D. HOOKER, "History, Truth and Gospel," *EpworthRev* 8 (3, '81) 45-52.

If we want to know whether or not the Bible is right, we will do better to begin by asking,

What truths are these stories expressing? rather than, Did it happen? The Evangelists were attempting to express the truth about what Jesus always is, not merely recounting incidents that took place during his public ministry.—D.J.H.

441. E. E. LEMCIO, "The Gospels and Canonical Criticism," *BibTheolBull* 11 (4, '81) 114-122.

B. S. Childs's insistence on the product of OT canonization and J. A. Sanders's stress on the process of OT canonization serve as twin foci through which to view NT phenomena also. For example, the fourfold Gospel corpus naturally carries two polarities that exist in perpetual tension: the preservation of tradition, and the adaptation of tradition. The multiple Gospel canon illustrates vividly that the living voice cannot be frozen into a single written form. The positive value of the canonical approach to comparative Gospel study is exemplified by reference to the beatitudes (Mt 5:1-12; Lk 6:17-26) and the great commandment (Mt 22:34-40; Mk 12:28-34; Lk 10:25-28). [The same issue (pp. 122-124) contains a response by Sanders.]—D.J.H.

442. R. H. STEIN, "'Authentic' or 'Authoritative'? What Is the Difference?" *JournEvangTheol Soc* 24 (2, '81) 127-130.

In Gospel study the term "authentic" refers to what Jesus actually said on a particular occasion before his resurrection. A "nonauthentic" saying found in the Gospels is likewise authoritative, since it is canonical and inspired by the Spirit of God. Nevertheless, the value of ascertaining the authentic sayings of Jesus should not be minimized.—D.J.H.

443. W. THIELE, "Beobachtungen zu den eusebianischen Sektionen und Kanones der Evangelien," *ZeitNTWiss* 72 (1-2, '81) 100-111.

The article comments on various features in the Eusebian sections and canons of the Gospels, especially as they are presented in the 26th edition of Nestle-Aland, *Novum Testamentum graece* (1979): sections with double canon numbers, the arrangement of the parallel passages in the canon lists, inconsistencies in the Eusebian division of the material, and the Eusebian numbers in the Vulgate.—D.J.H.

444. D. ZELLER, "Wunder und Bekenntnis. Zum Sitz im Leben urchristlicher Wundergeschichten," *BibZeit* 25 (2, '81) 204-222.

Although there is a consensus that the NT miracle stories had a missionary connection, questions remain concerning their setting in the life of the early church. After reviewing the contributions made through the form-critical and structuralist approaches, the article focuses on the concluding scenes in the miracle stories and explores their significance with reference to the OT thanksgiving psalms and other cultic texts from antiquity, etiological and geographical elements in the NT accounts, and the possible text-pragmatic identification with the admiring onlookers.—D.J.H.

Jesus

445. R. BARTNICKI, "Ewangeliczne zapowiedzi męki, śmierci i zmartwychwstania w świetle kryteriów autentyczności logiów Jezusa (The Evangelical Announcements of the Passion, Death and Resurrection in the Light of the Criteria for Distinguishing the Authentic Words of Jesus)," *CollTheol* 51 (2, '81) 53-64.

It is best to assume that all of Jesus' words are authentic, except the obviously redactional

ones. Therefore, Jesus assuredly did predict his death and resurrection. The predictions in Mk 8:31-33; 9:30-32; 10:32-34 parr., and the "sign of Jonah" pericope (Mk 8:11-13; par.) are interpretations of Jesus' words in the style of targumic paraphrases. No one has proved that statements Jesus never made were attributed to him.—J.P.

446. J. B. BAUER, "Unverbürgte Jesusworte," *BibLiturg* 54 (3, '81) 163-166.

Before the "agrapha" (noncanonical dominical sayings) can be attributed to the historical Jesus, they must be evaluated according to the same criteria that are applied to the canonical sayings. Some of the agrapha clearly originated in early Christian debates, popular proverbs, philosophical circles, the OT, and heretical groups.—D.J.H.

447. H. GUIRGUIS, "Yasū wa-al-ghayūrūn (Jesus and the Zealots)," *NESTTheolRev* 3 (2, '80) 48-60.

(1) The Zealots were a political-religious sect originating from and continuing the Maccabean movement. (2) They began their revolutionary activity against the Romans in A.D. 6 or 7 during the census of Quirinius (see Acts 5:37), not in A.D. 66 during the Jewish revolt. (3) The silence of the NT about them is only apparent (see, e.g. the references to "Cananaean," "Zealot," and "Iscaiot" in Mt 10:4; Lk 6:15; and Acts 1:13). (4) Jesus spoke of them indirectly and cryptically, as with the paronymous "reed" in Mt 11:7 (*qāneh* in Palestinian Aramaic also means "zealot") and the homonymous "fig tree" in Jn 1:48 (pronounced *sūkā* in Palestinian Aramaic).

448. M. SAENZ DE SANTA MARÍA, "Jesús o la religiosidad del laicado," *BibFe* 7 (21, '81) 264-277.

Jesus was born into a uniquely theocratic people and lived among the lower classes. His preaching of the kingdom of God sought to liberate people from the oppression caused by others and by themselves. In giving religious authenticity to profane life, Jesus secularized religion. He also presented an example of lay life that is realized in the world but oriented toward fulfilling the Father's will.—D.J.H.

449. L. SWIDLER, "The Jewishness of Jesus: Some Religious Implications for Christians," *JournEcumStud* 18 (1, '81) 104-113.

The Jewishness of Jesus means that the false dichotomies between law and grace, justice and love, and faith and works, with the denigration of the Jewish half, run counter to his teaching and life. Jesus was not the messiah promised to the Jews; he was the Christ of the Gentiles, through whom Gentiles come to know the one true God and become part of the one people Israel. Since Jesus and his first followers thought and spoke within a Jewish framework of meaning, the only way for Christians to understand his gospel is to understand it from a Jewish perspective—including the Jewish nonontological understanding of Messiah, Son of God, etc.—D.J.H.

Passion and Death

450. R. BARTNICKI, "Ostatnia wieczerza a świadomość zbawczej śmierci Jezusa (La Cène et la conscience de la mort salvatrice de Jésus)," *StudTheolVars* 18 (2, '80) 313-320.

This lengthy summary and favorable review of R. Pesch's *Das Abendmahl und Jesu Todesverständnis* (1978) agrees that the Last Supper narratives derive from Jesus' actual

experience at a Passover meal, and that the words of Jesus were truly spoken by him as his interpretation of his own death.—J.P.

451. D. COHN-SHERBOK, "A Jewish Note on *to potērion tēs eulogias*," *NTStud* 27 (5, '81) 704-709.

Since the hymn-singing mentioned in Mt 26:30 and Mk 14:26 probably referred to the *brkt hšyr* rather than the *brkt hmzwn*, it is likely that at the Last Supper Jesus blessed the fourth cup of the Passover meal (see Mt 26:27; Mk 14:23; Lk 22:20; 1 Cor 11:25). Paul's use of the expression *to potērion tēs eulogias* (see 1 Cor 10:16) is ambiguous, and weakens the hypothesis that it was the third cup over which Jesus recited the *brkt hmzwn*. The blessing that Jesus made over the fourth cup would have been the second section of the Hallel, a collection of messianic psalms used as a background for the words of interpretation that he recited over the cup.—D.J.H.

452. J. HOMERSKI, "Starotestamentalne cytaty i aluzje w ewangelicznych opisach męki i śmierci Jezusa (Old Testament Quotations and Allusions in the Gospel Descriptions of the Passion and Death of Jesus)," *RoczTeolKan* 26 (1, '79) 13-24.

A brief exegetical-theological analysis of the OT citations and allusions in the passion narratives indicates that, with few exceptions (e.g. Ps 31:5 in Lk 23:46), these passages describe secondary details of the passion and do not refer to Jesus directly. The reason for this is quite likely complex. Perhaps the Evangelists felt that Jesus' redemptive act so far surpassed anything in the OT that it was best not to create the idea in the reader that Jesus was simply fulfilling prophecies.—J.P.

453. J. KUDASIEWICZ, "Historiozbawcza interpretacja tekstów eucharystycznych" [A Salvation-Historical Interpretation of the Eucharistic Texts], *RoczTeolKan* 26 (4, '79) 137-143.

Jesus clearly, specifically, and intentionally aligned his words and deeds at the Last Supper with the OT. He intended to establish himself as a new paschal offering, to become a new Moses by cutting a new covenant, and to accept the expiatory mission of the Suffering Servant. A salvation-historical reading of 1 Cor 11:23-25; Mk 12:22-24; Mt 26:26-28; and Lk 22:15-20 indicates that Jesus founded a new covenant community.—J.P.

Synoptics

454. R. AGUIRRE, "Jesús y la multitud a la luz de los Sinópticos," *Salmanticensis* 28 (1-2, '81) 259-282.

In the Synoptic Gospels the common people are referred to by the terms *ochlos*, *laos*, *plēthos*, and *ethnos*. After tracing the relationship between Jesus and the crowd as it is presented in Mk, the article focuses on the redactional modifications and new material bearing on this theme in Mt and Lk, respectively. Even though one can detect a certain evolution during Jesus' ministry, the relationship between Jesus and the crowd is generally positive; there is no warrant for speaking of a "Galilean crisis" in this relationship. Nor can the rapid spread of Christianity be attributed simply to popular support for Jesus.—D.J.H.

455. F. HERRENBRÜCK, "Wer waren die 'Zöllner'?" *ZeitNTWiss* 72 (3-4, '81) 178-194.

The NT *telōnai* were most likely Hellenistic tax farmers rather than Roman *publicani* or their agents (*portitores*). In Palestine there were Hellenistic tax farmers from the Ptolemaic period

until far into the Roman period. They were usually rich and belonged to the upper-middle or upper class. The Latin biblical tradition translated *telōnai* as *publicani*, because the Hellenistic tax farmers were so designated in Latin. This led to the misunderstanding that the NT *telōnai* were part of the Roman tax-gathering system. This error was recognized by J. Struckmann in 1750; the role of the Hellenistic tax farmers has since been clarified by studies on the Greek papyri undertaken by M. Rostovtzeff and H. C. Youtie.—D.J.H.

456r. A. HUCK AND H. GREEVEN, *Synopse der drei ersten Evangelien* [NTA 26, pp. 83-84].

C.-B. AMPHOUX, "Une nouvelle synopse des Evangiles," *EtudThéolRel* 56 (4, '81) 609-612.—Rather than giving us simply a reedition of Huck's synopsis, Greeven has actually provided a new synopsis of the Greek text of the Gospels. His "revision" involved the addition of the Johannine parallels, a new arrangement of the texts, and a considerably developed critical apparatus. The volume promises to be a valuable tool for research.—D.J.H.

457. J. W. SIDER, "The Meaning of *Parabolē* in the Usage of the Synoptic Evangelists," *Biblica* 62 (4, '81) 453-470.

The Evangelists used *parabolē* to denote realistic, extended narrative analogies, without reference to any precedent from the Hebrew OT's use of *māšāl* or the Septuagint's use of *parabolē*. From all the Gospel applications of *parabolē* to particular sayings, it is clear that the center of the field of meaning was just what it was for Aristotle—illustration by analogy. The usage of Matthew and Mark was limited to analogy of equation, describing an event of any length from the description of bodily functions in "clean and unclean" to the very short but dramatic tales of the "tenants" and the "wedding feast." Luke's usage can be defined as analogy of equation or example, describing or alluding to an event of any length from "physician, heal yourself" to the "lost son."—D.J.H.

Matthew

458. H. BOONSTRA, "Satire in Matthew," *Christianity & Literature* [Grand Rapids, MI] 29 (4, '80) 32-45.

One helpful way of approaching the controversy between Jesus and the Pharisees in Mt is to study part of the polemic as satire. The article discusses the Pharisees as the target or victim of satire, the audiences (Pharisees, disciples, crowds), and the satiric techniques used by Jesus (irony, incongruity, hyperbole, metaphor, story, counterquestion, name-calling).—D.J.H.

459. A. S. GEYSER, "Jesus, the Twelve and the twelve tribes in Matthew," *Neotestamentica* 12 ('78) 1-19.

Jewish apocalypticism from Daniel to 4 *Ezra* and 2 *Baruch* proclaimed the return of the ten lost tribes of Israel, their reunification with Benjamin and Judah, and the physical restoration of the twelve-tribe kingdom of David. According to Mt, Jesus, too, proclaimed the physical restoration of the twelve-tribe kingdom, chose his disciples in anticipation of it, and as "king of the Jews" (in Roman judgment) died for it.—D.J.H.

460. M. E. GLASSWELL, "St. Matthew's Gospel—History or Book?" *CommViat* 24 (1-2, '81) 41-45.

Matthew intended to write a book whose content was a particular piece of history that took over from the OT. This intention is indicated by the opening verse-title (1:1), the theme of the

fulfillment of Scripture, the parallels between the story of Jesus and the OT history of Israel, and the parallels between Matthew's book and the Pentateuch.—D.J.H.

461. L. SABOURIN, "Traits apocalyptiques dans l'Évangile de Matthieu," *SciEsp* 33 (3, '81) 357-372.

Matthew was the most apocalyptically oriented of the Evangelists. After identifying the interpretation of history as the center of Jewish apocalyptic thought, and discussing the adaptation of apocalypticism by Jesus and the early Christians, the article considers those passages in Mt in which apocalypticism plays an important role: 6:33; 7:13-14; 8:12, 24; 9:6; 10:21; 11:23; 12:32; 13:11, 32, 35, 36-43; 16:19, 21, 27, 28; 17:1-9; 18:10; 19:28; 21:10; 22:14; 24:3, 4-8, 10-12, 27, 30, 31-46, 37-39; 26:39; 27:51b-53; 28:2-3, 18-20.—D.J.H.

462. [Mt 1:1-17] R. L. OVERSTREET, "Difficulties of New Testament Genealogies," *GraceTheol Journ* 2 (2, '81) 303-326.

The article first calls attention to the difficulties that exist between Mt 1:1-17 and the OT data, and shows that harmonization is possible. Then it examines the purposes and peculiarities of Mt 1:1-17 and Lk 3:23-38, and makes suggestions for resolving the difficulties between them. The study demonstrates that the Scriptures are accurate in even the smallest details.—D.J.H.

Mt 1:1-17, § 26-519.

463. F. SCHNIDER AND W. STENGER, "'Mit der Abstammung Jesu Christi verhielt es sich so: . . .'" Strukturelle Beobachtungen zu Mt 1,18-25," *BibZeit* 25 (2, '81) 255-264.

This analysis of Mt 1:18-25 considers the five parts in the macrostructure of the text, the diachronic significance of who named the child, the synchronic development of the opposition between birth and name-giving and between procreation and marriage, the macrosyntactic signals and metanarrative sentences, and the arrangement of the textual elements in their present succession.—D.J.H.

Mt 2:23, § 26-419.

464. [Mt 3:12] G. SCHWARZ, "To de achyron katakausei," *ZeitNTWiss* 72 (3-4, '81) 264-271.

The Aramaic original of John the Baptist's saying in Mt 3:12 (see Lk 3:17) can be reconstructed as follows: "He who has the winnowing shovel in his arm in order to winnow his threshing pile: the grain he will gather into his storage place; but the chaff he will let blow away." The harsh, almost fanatical expression "he will burn with unquenchable fire" found in Mt 3:12 and Lk 3:17 need not be attributed to John the Baptist.—D.J.H.

Mt 3:13-17, § 26-493.

465. [Mt 5-7] D. CATCHPOLE, "The Sermon on the Mount in today's world," *TheolEvang* 14 (2, '81) 4-11.

The investigation of the significance of the Sermon on the Mount for today's world requires that particular attention be given to material that (1) has a high claim to be authentic teaching of Jesus, and (2) is not wholly dependent on the conviction that the coming of God's kingdom will occur in the near future. Among the teachings that meet these criteria are the sayings on anger

(Mt 5:22ac), lust (Mt 5:28), oaths (Mt 5:34a, 37), insults (Mt 5:39b-40; Lk 6:29), and loving one's enemies (Mt 5:44-45; Lk 6:27-28, 32-35). Echoes of Jesus' voice can also be heard in the beatitudes concerning the poor, the mourners, and the hungry (Mt 5:3, 4, 6).—D.J.H.

466. C. HEUBÜLT, "Mt 5:17-20. Ein Beitrag zur Theologie des Evangelisten Matthäus," *ZeitNTWiss* 71 (3-4, '80) 143-149.

After distinguishing the redactional elements in Mt 5:17, 19-20 from the traditional saying in 5:18, the article describes the opponents criticized in the passage and focuses on the interpretation of *plērōsai, heōs an panta genētai*, and the "better righteousness." The christological kernel of the passage is 5:17: "I have not come to destroy, but to fulfill." Jesus' subordination to the Law meant that (1) every least commandment was hallowed and thus to be observed by the community, and (2) the double commandment of love was the greatest. Even though Matthew would have agreed with Paul that love is the fulfillment of the Law (see Rom 13:10), this statement had different consequences for the Evangelist. At any rate, for Matthew, the gospel was more important than the Law.—D.J.H.

467. [Mt 5:38-48] P. E. LAPIDE, "Es geht um die Entfeindungsiebe. Realpolitik, wie sie die Bergpredigt eigentlich meint," *LuthMonat* 20 (9, '81) 505-508.

The traditional approaches to the Sermon on the Mount do not sufficiently recognize Jesus' complete seriousness about God and his realistic assessment of human nature. The sayings on loving one's enemies (Mt 5:38-48) highlight the importance of countering evil with good, just as God uses goodness to move sinners toward insight and repentance. Ending hostility through deeds of love is a concrete strategy for defusing conflicts and overcoming evil (see Rom 12:21).—D.J.H.

468. [Mt 5:38-48] G. STRECKER, "Compliance—Love of One's Enemy—The Golden Rule," *AusBibRev* 29 ('81) 38-46.

The eschatological, ethical demand of Jesus as presented in the Sermon on the Mount has two focal points: the demands for radical compliance and love of one's enemy (5:38-48), and the golden rule (7:12). Just as the latter teaching stands at the end of the body of the Sermon and thereby acquires a comprehensive and summarizing function, so the former demands complete the antithetical proclamation of the Matthean Jesus and are thus also given prominence through redactional composition. Matthew understood these precepts as a unity in spite of their different tradition histories.—D.J.H.

Mt 6:9-13, § 26-401.

469. [Mt 6:11] L.-M. DEWAILLY, "'Donne-nous notre pain': quel pain? Notes sur la quatrième demande du Pater," *RevSciPhilThéol* 64 (4, '80) 561-588.

What kind of bread is requested in Mt 6:11 (see Lk 11:3)? The NT accounts of the temptation, the multiplication of the loaves, and the Last Supper expanded the meaning of *artos* beyond "bread." The patristic tradition as well as medieval and modern theologies preserved the idea of a spiritual nourishment, under the forms of the word and the Eucharist, attached to faith in Jesus. In the OT (e.g. Exodus 16; Deut 8:3) one encounters the idea of a nourishment for the whole person, not simply the body. Jesus and his disciples would have been familiar with the extended interpretation of the term *artos* and its Semitic equivalents. An allusion to the Eucharist could have been added by them to the tradition without doing violence to it.—D.J.H.

470. [Mt 6:27] G. SCHWARZ, “*Prostheinai epi tēn hēlikian autou pēchyn hena*,” *ZeitNTWiss* 71 (3-4, '80) 244-247.

The problems posed by the words *hēlikia* (“stature” or “age”) and *pēchys* (“cubit”) in Mt 6:27 (Lk 12:25) can only be resolved by retroversion to Aramaic: *min bēkôn yāšêp yôšêp ‘al garmêh garmîṭā’ ḥădā’* (“Who among you by worrying can add to himself one small bone?”).—D.J.H.

Mt 7:12, § 26-468.

Mt 8:1-4, § 26-494.

471. [Mt 8:22] G. SCHWARZ, “*Aphes tous nekrous thapsai tous heautōn nekrous*,” *ZeitNTWiss* 72 (3-4, '81) 272-276.

The Aramaic original of Jesus’ saying to the prospective disciple in Mt 8:22 (see Lk 9:60) can be reconstructed so as to yield the following translation: “Leave the dead to the gravediggers.” The present Greek text is the product of a misreading of the Aramaic version.—D.J.H.

Mt 9:1-8, § 26-495.

472. G. SCHWARZ, “Matthäus 10:28. Emendation und Rückübersetzung,” *ZeitNTWiss* 72 (3-4, '81) 277-282.

The recognition that Jesus formulated his instructions to the disciples according to the rhythmic rules of OT poetry makes it possible to emend the Greek text of Mt 10:28 and to reconstruct its original Aramaic form: “Do not fear those who can kill the body; but fear him who can kill the soul.” The saying contains a double antithesis: human beings versus God, and body versus soul.—D.J.H.

Mt 12:1-8, § 26-496.

473. [Mt 13:24-30, 36-43] E. H. KIEHL, “Jesus Taught in Parables,” *ConcJourn* 7 (6, '81) 221-228.

After comments on Jesus’ use of parables in teaching about the kingdom of God, the article gives a verse-by-verse exegesis of Jesus’ parable of the tares in Mt 13:24-30 and his interpretation of it in Mt 13:36-43. Through this parable and its interpretation, Jesus stressed that appearances are deceiving, that judgment must be left to God, and that patience is the proper attitude until the last day.—D.J.H.

Mt 14:13-21, § 26-499.

Mt 14:22-33, § 26-500.

474. H. KRÄMER, “Eine Anmerkung zum Verständnis von Mt 15,6a,” *Wort und Dienst* [Bielefeld] 16 ('81) 67-70.

The translation of Mt 15:6a as “he need not honor his father” is too much influenced by Mk 7:12. The phrase is actually a sharpening of the Markan parallel into a counterversion of the fourth commandment: “He shall (= must) not honor his father.”—D.J.H.

475. J. H. NEYREY, "Decision Making in the Early Church. The Case of the Canaanite Woman (Mt 15:21-28)," *SciEsp* 33 (3, '81) 373-378.

With the story of the Canaanite woman in Mt 15:21-28, the Evangelist consciously bridged the gap between the exclusively Jewish mission (see 10:5-6) and the universal mission (28:16-20). The woman's great faith (see 15:28) was acknowledged as a phenomenon of grace and thus evidence of God's will. It furnished the basis for the shift in the Matthean church's mission, even though this contradicted the earlier exclusivist traditions of that church.—D.J.H.

476. [Mt 16:17-19] B. GHERARDINI, "Pietro, la roccia," *Divinitas* 23 (3, '79) 335-345.

In response to V. Subilia's assertion in *Tu sei Pietro* (1978) that Mt 16:17-19 is foreign to the gospel message, the article first calls attention to the NT evidence concerning Peter's pre-eminence among the apostles and his pastoral mandate. Then it shows that the name *Petros* must allude to the apostle's special role within the church of Christ.—D.J.H.

477. [Mt 17:1-8] T. F. BEST, "The Transfiguration: A Select Bibliography," *JournEvangTheol Soc* 24 (2, '81) 157-161.

This bibliography gathers decisive books and articles on the Synoptic accounts of the transfiguration (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36), a few commentaries of particular importance, recent dissertations, and representative publications from the history of interpretation.—D.J.H.

478. F. SCHNIDER, "Von der Gerechtigkeit Gottes. Beobachtungen zum Gleichnis von den Arbeitern im Weinberg (Mt 20,1-16)," *Kairos* 23 (1-2, '81) 88-95.

A structural analysis of the parable of the workers in the vineyard in Mt 20:1-16 reveals three narrative sequences: vv. 1-7, vv. 8-12, and vv. 13-15 (with v. 16 as a free logion). In its setting in Jesus' ministry, the parable insisted that God's righteousness cannot be measured by human standards of achievement and reward. Matthew brought the text to bear on the situation of the "Pharisees" within his own church (see Mt 19:30; 20:16).—D.J.H.

479. [Mt 21:31-32] J. GIBSON, "Hoi Telōnai kai hai Pornai," *JournTheolStud* 32 (2, '81) 429-433.

Tax collectors and prostitutes were regarded by their contemporaries (see Mt 21:31-32) as prime examples of the type of Jew who collaborated with the occupying forces of the Roman government. The very nature of the tax collectors' job—taking money for an alien power—made their close contact with Roman soldiers necessary and their hatred by more patriotic Jews inevitable. Prostitutes in Palestine were in the company of Roman soldiers often enough to lay themselves open to the suspicion (if not the outright accusation) that they were collaborators with the Roman army, giving aid and comfort to the enemy in a uniquely despicable way.—D.J.H.

Mt 26:6-13, § 26-505.

480. B. GERHARDSSON, "Confession and Denial before Men: Observations on Matt. 26:57-27:2," *JournStudNT* 13 ('81) 46-66.

Within the framework set by Mt 26:57-58 and 27:1-2, the Evangelist paralleled the behavior of Jesus and Peter by presenting for each figure three episodes consisting of a provocation and an effect (26:59-60a, 60b-63, 63b-64; and 26:69-70, 71-72, 73-74b) along with a token evoking a

resolution (26:65-66; and 26:74c-75b) and a conclusion (26:67-68; and 26:75c). Essential aspects in the passage open up when the two presentations are held together and interpreted in light of the Jewish and early Christian theme of confession and denial.—D.J.H.

481. [Mt 27:55–28:20] M. PAMMENT, "Empty Tomb and Resurrection," *NewBlackfr* 62 (737, '81) 488-493.

In Mt 27:55–28:20 the empty tomb is a datum open to various explanations; only faith in Jesus interprets this datum to mean resurrection. The production of Jesus' corpse would have been a disproof of his resurrection. Matthew's belief in creation led him to believe in the bodily resurrection of Jesus, and to understand it as the beginning of the redemption of God's world.—D.J.H.

Mt 27:57-61, § 26-506.

Mark

482. G. BIGUZZI, "Gesù, il discepolo e Gerusalemme nel vangelo di Marco," *RivistBib* 29 (2, '81) 177-186.

In Mk, Jerusalem is a complex reality: a city interested in the prophet who had appeared in Galilee, the stronghold of traditional Judaism, the city of the Temple, and the place of Jesus' death. After the disciples go up to and enter Jerusalem, they do not enter the Temple; Jesus alone does that. The disciples' future lies in Galilee (see Mk 14:27; 16:7). Even so, the event of Calvary only modifies (rather than annuls) the role of Jerusalem in salvation history.—D.J.H.

483. H. BOERS, "The Unity of the Gospel of Mark," *Scriptura* 4 ('81) 1-7.

Mk is not a report of events in Jesus' life, but a cultic myth in which the mystery of the kingdom of God is gradually disclosed. Mk 8:27-33 marks an important transition from the vague rumors about who Jesus might have been to the true understanding of him as the Messiah, interpreted in terms of his forthcoming passion and resurrection. The disciples represent the initiates who stand in uncomprehending awe before the mystery being disclosed. The Gospel as a whole prepares for the manifestation of the presence of the risen Lord in the worshipping community (see 16:8).—D.J.H.

484. C. CHEVASSE, "A Note on the Two Johns," *MillStud* 7 ('81) 135-143.

The Gospel that we designate as Mk is Galilean, and Jn is Judean. John Mark lived in Jerusalem, and John the son of Zebedee was a Galilean. Is it not natural to think that John Mark wrote the Fourth Gospel (the one about Jerusalem), and that John the son of Zebedee wrote the Gospel about Galilee?—D.J.H.

485. J. D. G. DUNN, "Le secret Messianique chez Marc," *Hokhma* 18 ('81) 34-56.

The French version of an article published in English in *TynBull* [§ 15-513].—D.J.H.

486. J. ERNST, "Die literarische und theologische Eigenart des Markusevangeliums," *BibKirch* 36 (3, '81) 233-240.

This introduction to Mk treats the Evangelist's literary achievement in writing a Gospel, the miracle stories and the proclamation of Christ, the commands to silence and the theory of the

messianic secret, discipleship and following Jesus, the old and the new people of God, and the author of the Gospel. [The same issue contains articles by M. Limbeck on preaching on Mk (pp. 240-246) and R. P. Meyer on group study of Mk (pp. 246-249).]—D.J.H.

487. U. H. J. KÖRTNER, "Markus der Mitarbeiter des Petrus," *ZeitNTWiss* 71 (3-4, '80) 160-173.

Papias' portrayal of Mark as Peter's co-worker reflects a theological-historical development rather than historical fact. The figure of Mark was first transferred from the Pauline tradition (see Phlm 24: Col 4:10; 2 Tim 4:11; Acts 12-13; 15) to the Petrine tradition. Then the Gospel that incorporated the theology of the Gentile Christians who did not belong to the Pauline missionary circle was attributed to this Mark, perhaps under the influence of 1 Pet 5:13.—D.J.H.

488. J. ŁACH, "Funkcja cudów w ewangelii Markowej (La fonction des miracles dans l'Evangile de Marc)," *StudTheolVars* 18 (2, '80) 5-27.

A literary and thematic analysis of the three summary descriptions of Jesus' miracles in Mk (1:32-34; 3:10-11; 6:53-56) and a detailed investigation of the healing of the demoniac (1:21-28) demonstrate that the Evangelist's dominant theological concern was to present Jesus the wonder-worker as proclaimer of a new teaching by means of extraordinary deeds: Jesus as Son of God fulfills messianic expectations through his victory over the kingdom of evil, which ruled the world until his coming. His deeds are his gospel. The good news that they announce should lead to definitive faith in the Messiah, who is God himself.—J.P.

489. J. D. MCCAUGHEY, "Literary Criticism and the Gospels—A Ruminantion," *AusBibRev* 29 ('81) 16-25.

Starting with R. H. Lightfoot and ending with J. Gnllka, there has been a tendency to look at the text of Mk as a whole as it stands before us, and to ask what it discloses to us. One effective way to bring to light the simplicities and subtleties of biblical texts is through literary criticism. NT scholars must take seriously both literary history and literary criticism, and listen afresh to what is being said and written by contemporary literary critics.—D.J.H.

490. F. J. MOLONEY, "The Vocation of the Disciples in the Gospel of Mark," *Salesianum* 43 (3, '81) 487-516.

Understanding the discipleship texts in Mk as a literary technique for explaining the messianic secret (W. Wrede) or as a vehicle for attacking a false Christology in the Markan church (N. Perrin, T. J. Weeden, et al.) fails to do justice to all the data of the Gospel. Attention to the vocation stories in Mk 1:16-20; 2:13-14; and 3:13-19 shows that the Evangelist developed an extremely positive theology of discipleship based on Jesus' initiative in calling persons to follow him and to share his mission and destiny, thus questioning all human criteria of success. Analysis of these stories also paves the way for a correct understanding of the motif of the disciples' failure in the latter half of the Gospel: Discipleship depends entirely on Christology. The vocation stories are ultimately not about the virtue of the disciples but about the power and love of God, who calls and sustains the authentic disciple. Separated from Jesus (see Mk 14:50), there can be no model of Christian discipleship.—D.J.H.

491. R. SMITH, "Thy Kingdom Come: Some Recent Work on Mark's Gospel," *CurrTheolMiss* 8 (6, '81) 371-376.

W. H. Kelber's *Mark's Story of Jesus* (1979) is helpful in reading Mk as a narrative whole, in

granting the Evangelist high grades for intelligence and invention, and in insisting on the centrality of the cross to Christian faith and life. It seems wrong, however, in its understanding of discipleship and of Galilee, and in its reconstruction of a "Jerusalem theology." The article concludes with brief comments on two articles and six books about Mk.—D.J.H.

492. K. STOCK, "Methodenvielfalt. Studien zu Markus," *Biblica* 62 (4, '81) 562-582.

Eight recently published monographs on Mk are described and evaluated with special reference to their methodologies: W. Thissen, *Erzählung der Befreiung* (1976); B. Standaert, *L'évangile selon Marc* (1978); R. Laufen, *Die Doppelüberlieferungen der Logienquelle und des Markusevangeliums* (1978); J. Hug, *La finale de l'évangile de Marc* (1978); M. J. Cook, *Mark's Treatment of the Jewish Leaders* (1978); D. and A. Patte, *Structural Exegesis* (1978); O. Genest, *Le Christ de la passion* (1978); and W. Egger, *Nachfolge als Weg zum Leben* (1979). Three general tendencies are discerned: (1) The present form of the text in the Gospel is taken seriously. (2) Attention is given to the text as a whole or to pericopes, not to single verses or parts of verses in isolation. (3) There is a strong interest in the relevance of the text for today.—D.J.H.

Mk, § 26-532.

493. [Mk 1:9-11] R. E. H. UPRICHARD, "The Baptism of Jesus," *IrBibStud* 3 (4, '81) 187-202.

Why Jesus received John's baptism (see Mk 1:9-11; Mt 3:13-17; Lk 3:21-22; Jn 1:29-34) has been explained in various ways: alignment with John's movement, confession of sin, acceptance of God's will, consecration as Servant, genesis of Christian baptism, submission to the judgment curse of God, or anointing with the Spirit to the messianic office. Jesus submitted himself as Servant-Messiah to John's baptism. He probably did this, aware not only of John's role as forerunner but also of his own as Servant-Messiah. Jesus' baptism may have been his first conscious step toward the baptism of the cross.—D.J.H.

494. M.-É. BOISMARD, "La guérison du lépreux (Mc 1, 40-45 et par.)," *Salmanticensis* 28 (1-2, '81) 283-291.

Because they accept the Two-Source hypothesis, modern commentators on Mk 1:40-45 have not had recourse to the parallel passages in Mt 8:1-4 and Lk 5:12-16 to resolve its problems. In fact the Markan account, whose complexity is apparent from v. 41 onward, has been profoundly influenced if not by the actual Matthean account, then at least by an account from the Matthean tradition. Without explaining all the difficulties posed by Mk 1:40-45, the article attempts to reconstruct the primitive account on which it depended (with special attention to Papyrus Egerton 2), while eliminating all the influences due to the Matthean tradition.—D.J.H.

495. H.-J. KLAUCK, "Die Frage der Sündenvergebung in der Perikope von der Heilung des Gelähmten (Mk 2,1-12 parr)," *BibZeit* 25 (2, '81) 223-248.

Although the present form of Mk 2:1-12 (Mt 9:1-8; Lk 5:17-26) constitutes a coherent text, it is possible to distinguish three stages in its development: the original unit (vv. 3, 4c-f, 5, 11-12), the insertion (vv. 6-10), and the Markan redaction (vv. 1-2, 4ab). The saying about the forgiveness of sins in v. 5c fits easily into the general framework of the preaching of the earthly Jesus, and the insertion in vv. 6-10 probably reflects an internal church debate with Jewish Christians.

The final section of the article sketches the redactional setting of the pericope in each of the Synoptic Gospels.—D.J.H.

496. A. LINDEMANN, “‘Der Sabbat ist um des Menschen willen geworden . . .’ Historische und theologische Erwägungen zur Traditionsgeschichte der Sabbatperikope Mk 2,23-28 parr.,” *Wort und Dienst* [Bielefeld] 15 (’79) 79-105.

The apophthegm in Mk 2:23-24, 27 was an artistically created scene designed to express the Sabbath practice of the early church. To it were added as commentaries the Son of Man saying in v. 28 and the example of David in vv. 25-26. Mark took over the pericope and placed it in the framework of the material he had collected in 2:1-3:6. Matthew (see 12:1-8) used the story to illustrate the easy yoke of Jesus, and Luke (see 6:1-5) compressed the story in various ways. Both Matthew and Luke omitted the logion in Mk 2:27, because it went “too far.” Among the canonical versions of the pericope, only the Markan text is theologically authoritative.—D.J.H.

497. J. B. BAUER, “Et adicietur vobis credentibus Mk 4:24f.,” *ZeitNTWiss* 71 (3-4, ’80) 248-251.

In the textual tradition of Mk 4:24-25, it is possible to discern the traces of an addition (first perhaps only *kai prostethēsetai*, then expanded by *hymin* with *tois akouousin* or *tois pisteuousin*) that probably had already been made in the 2nd century, whether to *akouete* or to *metrēthēsetai hymin* or to *arthēsetai ap’ autou*.—D.J.H.

498. J. MOISER, “‘She was twelve years old’ (Mk 5.42). A note on Jewish-Gentile controversy in Mark’s Gospel,” *IrBibStud* 3 (4, ’81) 179-186.

If we grant that Mk 5:21-24a, 35-43 concentrates on the twelve-year-old girl (v. 42) who was raised (or cured) and that in its present place it was addressed to Gentile converts, the passage should probably be regarded as a warning to overenthusiastic Gentiles who could see no place for Judaism in the new world. If the story was originally told to Jews (as is probable), it could have served equally well as a warning (unless the Jews believe in Jesus, they will not be raised from their sins) or as an encouragement (they will be raised because of God’s merciful salvation in Jesus).—D.J.H.

499. [Mk 6:30-44] B. BAGATTI, “Dove avvenne la moltiplicazione dei pani?” *Salmanticensis* 28 (1-2, ’81) 293-298.

On the basis of the available archaeological, historical, and exegetical evidence, it is possible to say that the miracle of the multiplication of the loaves (Mk 6:30-44; Mt 14:13-21; Lk 9:10-17; Jn 6:1-13) took place in the region of et-Tabgha. The builders of the 4th-century shrine there were following a long tradition.—D.J.H.

500. [Mk 6:45-52] J. D. M. DERRETT, “Why and how Jesus walked on the Sea,” *NovTest* 23 (4, ’81) 330-348.

The story of Jesus’ walking on the sea in Mk 6:45-52 (see Mt 14:22-33; Jn 6:16-21), which the Evangelist wrote up as a multiple manifestation of Yahweh at work in human form, does not totally leave solid ground. The pattern for this event was set forth in Exodus 23-25 and the related material in Joshua. If we had uninterrupted converse with the underwater morphology west and south of Baṭiḥa and could first cross the arm of the Jordan, passing to the southeast, we could certainly do more or less as Jesus did. Behind Mark’s account lies the reminiscence of an actual event, one of Jesus’ own deeds.—D.J.H.

501. D. LÜHRMANN, “. . . womit er alle Speisen für rein erklärte (Mk 7,19),” *Wort und Dienst* [Bielefeld] 16 (’81) 71-92.

Mk 7:1-23 allows us to follow the path of tradition from Jesus to the Gospel more clearly than other texts do. The question of ritual handwashing was no longer a problem for either the narrator or the readers of the Gospel. Thus the concrete case of handwashing was elevated to a principle about the validity of the tradition of the elders. This led to reflections on how, what, and with whom Christians may eat. The fact that the parenthetical comment in Mk 7:19 (“thus he declared all foods clean”) is not the compelling and only possible conclusion to be drawn from 7:15 shows that it was difficult, even in early Christianity, to derive from the Jesus-tradition normative statements for present behavior.—D.J.H.

502. E. L. SCHNELLBÄCHER, “*KAI META HĒMERAS HEX* (Markus 9:2),” *ZeitNTWiss* 71 (3-4, ’80) 252-257.

The expression “and after six days” in Mk 9:2, which could refer to either the sixth or the seventh day, is deliberately ambiguous. It may indicate that Mark used the transfiguration story as a preview of what would happen at the end of passion week in Jerusalem.—D.J.H.

Mk 9:2-8, § 26-477.

503. J. SAUER, “Der ursprüngliche ‘Sitz im Leben’ von Mk 10:13-16,” *ZeitNTWiss* 72 (1-2, ’81) 27-50.

Mark had access to the entire pericope in Mk 10:13-16 as an isolated piece of tradition. The episode recounted there is not a historical report, but was built up in the early church on the basis of the saying in 10:15. Its form, vocabulary, and motifs link it to the healing stories. The pericope served to legitimate the admission of sick children to miraculous healers in the church; it originated in the circle of such healers and was transmitted primarily by them.—D.J.H.

504. MARION SMITH, “The Composition of Mark 11-16,” *HeythJourn* 22 (4, ’81) 363-377.

In his structural analysis of Mk 1-12, R. Butterworth [§ 16-871] proposed a recurring four-part pattern in six sections of unequal length. This article extends section F (11:1-12:44) to include chap. 13, shows how the four-part pattern can also be found in the passion and resurrection narrative of 14:1-16:8 (section G), takes up the theme of discipleship in sections F and G and explores the question of the Gospel’s original ending, and deals with the titles of Jesus that, according to Butterworth, characterize each section of the Gospel.—D.J.H.

505. C. SCHEDL, “Die Salbung Jesu in Betanien. Zur Kompositionskunst von Mk 14,3-9 und Mt 26,6-13,” *BibLiturg* 54 (3, ’81) 151-162.

Based on the scribal conventions witnessed in Codex Vaticanus (B), this “logotechnical” investigation of Mk 14:3-9 and Mt 26:6-13 considers the symbolic significance of the number of words contained in the sentence units (main sentences, subordinate sentences) and in the various kinds of material (reports, introductions, direct discourse). Like the OT scribes, the Evangelists were counters of sentences, words, and letters.—D.J.H.

506. J. SCHREIBER, “Die Bestattung Jesu. Redaktionsgeschichtliche Beobachtungen zu Mk 15:42-47 par,” *ZeitNTWiss* 72 (3-4, ’81) 141-177.

The role of Joseph of Arimathea in the burial of Jesus is portrayed in different ways according

to the redactional aims of each Evangelist: an example of the negative consequences of Torah piety (Mk 15:42-47), the model disciple (Mt 27:57-61), the just and Law-observing Jew (Lk 23:50-56), and the servant of Jesus' mortal enemies (Jn 19:38-42). The last three accounts as well as *Gospel of Peter* depend ultimately on the Markan narrative. Behind Mark's account it is possible to hear echoes of the controversy between Jewish Christians (represented by Joseph of Arimathea) and Gentile Christians.—D.J.H.

507. M. GOURGUES, "A propos du symbolisme christologique et baptismal de Marc 16.5," *NTStud* 27 (5, '81) 672-678.

In recent years the young man in Mk 16:5 (see 14:51-52) has been interpreted as a symbolic representation either of the risen Christ or of the Christian associated through baptism with the resurrection of Christ. But this reading of Mk 14:51-52 and 16:5 raises certain difficulties. After reviewing the difficulties pointed out by other scholars, the article makes three critical observations: (1) The absence of an explicit reference to Christian baptism in Mk renders the baptismal interpretation implausible. (2) The abandonment of the *sindōn* in Mk 14:51 destroys the parallelism between the young man and Jesus. (3) The assumption that *en tois dexiois* in Mk 16:5 alludes to Ps 110:1 is very doubtful.—D.J.H.

508. T. E. BOOMERSHINE, "Mark 16:8 and the Apostolic Commission," *JournBibLit* 100 (2, '81) 225-239.

Mk 16:8 is the climactic reversal in the motif of the messianic secret and emphasizes, in Mark's characteristic style, the apostolic commission to proclaim the gospel. The women's alternatives for response to the fulfillment of the resurrection prophecy are either to announce the resurrection or to be silent. Their choice of flight and silence is presented as wrong but understandable. Thus the ending of the Gospel concretizes the powerful conflict between responsibility and fear that is implicit in the commission to announce the resurrection.—D.J.H.

509. T. E. BOOMERSHINE AND G. L. BARTHOLOMEW, "The Narrative Technique of Mark 16:8," *JournBibLit* 100 (2, '81) 213-223.

In Mk 16:8 the Evangelist employed the same narrative techniques that he used to end other stories in his Gospel. Explanatory comments with *gar* appear at the end of the stories of the walking on the water (6:45-52) and the plot of the authorities (14:1-2). Three earlier stories end with an inside view into the feelings of the characters: the walking on the water, the second passion prophecy (9:30-32), and the conflict about paying taxes to Caesar (12:13-17). The final two-word sentence (*ephobounto gar*) represents the climactic use of a narrative technique applied throughout the Gospel. The presence of all three of these narrative techniques in Mk 16:8 increases the probability that it was the intended and original ending of the Gospel.—D.J.H.

Luke

510. F. BOVON, "Luc: portrait et projet," *LumVie* 30 (153-154, '81) 9-18.

This article examines Luke's place in primitive Christianity, noting the sources he used for Lk-Acts, the realization of his theological project as seen in the themes of fulfillment and universalism, and his personal situation as a Gentile who became an itinerant Christian evangelist.—D.J.H.

511. E. DELEBECQUE, "Sur un hellénisme de Saint Luc," *RevBib* 87 (4, '80) 590-593.

In keeping with the better Greek authors, Luke used the article plus a preposition marking separation or point of departure (*ek, apo, para*), or a preposition indicating direction (*eis, pros*), or an adverb signifying point of departure (*ekeithen, exōthen*, etc.) to express two opposed ideas at one and the same time. For example, the Father who will give from heaven (*ho ex ouranou*) is in heaven (see Lk 11:13).—D.J.H.

512. G. DIAMOND, "Reflections upon Recent Developments in the Study of Parables in Luke," *AusBibRev* 29 ('81) 1-9.

After surveying research on the Gospel parables from A. Jülicher to the present, the article considers various aspects of the Lukan parables (OT roots, sources, structure, etc.) and reflects on the phenomenon of multiple interpretations. The presence of the extraordinary within the ordinary, the typicality of the characters, and the indefinite tone of the stories together develop the puzzling, teasing quality that marks the parables as polyvalent forms eliciting multiple interpretations.—D.J.H.

513. J. GUILLET, "Bulletin d'exégèse lucanienne," *RechSciRel* 69 (3, '81) 425-442.

Descriptions and evaluations of eleven recently published studies on Lk-Acts by F. Bovon, I. H. Marshall, R. J. Dillon, J.-M. Guillaume, F.-G. Untergassmair, L. Feldkämper, R. Meynet, L. Legrand, R. J. Cassidy, A. Barbi, and J. Kremer (ed.).—D.J.H.

514. R. F. O'TOOLE, "Activity of the Risen Jesus in Luke-Acts," *Biblica* 62 (4, '81) 471-498.

That the risen Jesus acts among Christians was an essential feature of Luke's portrayal of him. Luke wrote of Jesus as the risen Lord who is present in his church and in his word. He predicated repeated activity of Jesus in a number of areas: the Eucharist (Lk 24:31, 35); the Holy Spirit (Lk 24:49; Acts 1:2, 8; 2:33, 38-39; 16:6-7); the preaching of his witnesses (Acts 3:22-23; 18:5-11; 26:23); his name (Acts 2:21, 38; 3:6, 16; 4:12; 10:43; 16:18); salvation in the present (Acts 4:12), which embraces repentance, forgiveness of sins, grace, and resurrection; visions (Acts 7:55-56; 9:1-19 parr.; 22:17-21); and signs and wonders (Acts 4:29-30). Jesus in Lk-Acts functions as both efficient and exemplary cause during both his earthly and his heavenly existence.—D.J.H.

515. A. RODRÍGUEZ CARMONA, "La comunidad cristiana a la luz de los escritos de Lucas," *Communio* 14 (3, '81) 311-334.

Luke wrote around A.D. 80 to communities with the following characteristics: both Jewish and Gentile backgrounds, strong local group-consciousness, basis in houses, communion with churches in other places, manifestation of communal life in certain activities and attitudes (teaching, rituals, mission, openness to the world), and endurance of internal and external difficulties. These communities, directed by presbyter-bishops and deacons, recalled with reverence the Twelve and Paul. The concept of early catholicism is not applicable to Luke's work.—D.J.H.

516. SCARIA K. J., "Jesus' Prayer and Christian Prayer," *Biblehashyam* 7 (3, '81) 160-185.

Exegetical study of Lk 10:21-22, Jesus' first actual prayer in the Gospel, reveals the extent to which Jesus' prayer is rooted in and expressive of the Father-Son relationship. The other

prayer-texts in Lk show how closely Jesus' prayer related to his mission—its discernment, practice, and culmination on the cross.—D.J.H.

517. M. M. B. TURNER, "Spirit Endowment in Luke/Acts: Some Linguistic Considerations," *Vox Evangelica* [London] 12 ('81) 45-63.

The seventy-five or so references to the Holy Spirit in Lk-Acts can be divided into six categories: acts performed in, by, or through the Spirit; anointing with the Spirit, or the Spirit being on individuals; the Spirit coming on, falling on, or descending onto people; groups being baptized in the Holy Spirit, or the Spirit being poured out on them; people being filled with or full of the Holy Spirit; and the Spirit being given or received by Christians. Much of the language pertaining to the Spirit in Lk-Acts is metaphorical rather than (as often assumed) literal.—D.J.H.

Lk, §§ 26-548, 579.

518. J. J. MCGOVERN, "María, 'Sierva de Yahveh' en Lc 1, 38.49," *Estudios Teológicos* [Guatemala City] 7 (14, '80) 3-15.

Mary is presented in Lk-Acts as the ideal disciple, valiant in the midst of the turbulence of human history where salvation is encountered. Thus the epithet *doulē kyriou* in Lk 1:38 (see 1:48) should be translated as "servant of the Lord." The translation "slave of the Lord" is unfaithful to OT usage, the dynamism of the context, and its sociological impact.—D.J.H.

Lk 3:17, § 26-464.

Lk 3:21-22, § 26-493.

519. [Lk 3:23-38] E. LERLE, "Die Ahnenverzeichnisse Jesu. Versuch einer christologischen Interpretation," *ZeitNTWiss* 72 (1-2, '81) 112-117.

The form in which the genealogy of Jesus is given in Lk 3:23-38 ("the son of Joseph, the son of Heli . . . the son of David . . . the son of Adam, the son of God") proceeds from the christological confession of Jesus as the Son of God. The christological dimension of Jesus' genealogy in Mt 1:1-17 is emphasized by the association with Abraham, the women, the verb *gennaō*, the fourteen kings, and the mention of Joseph.—D.J.H.

Lk 3:23-38, § 26-462.

Lk 5:12-16, § 26-494.

Lk 5:17-26, § 26-495.

Lk 6:1-5, § 26-496.

520. P. KLEIN, "Die lukanischen Weherufe Lk 6:24-26," *ZeitNTWiss* 71 (3-4, '80) 150-159.

That the woes in Lk 6:24-26 should be ascribed to the Evangelist's redactional activity is proved positively by noting the many elements of Lukan redaction in the passage, and negatively by refuting the arguments that Matthew knew the woes or that they were included in Q.

The woes were part of Luke's effort to encourage his rich readers to give to the needy as an exercise of Christian virtue.—D.J.H.

521. [Lk 6:35] G. SCHWARZ, "Mēden apelpizontes," *ZeitNTWiss* 71 (1-2, '80) 133-135.

The Aramaic original of the Greek phrase *daneizete mēden apelpizontes* in Lk 6:35 must have been *sayyîlûn* (or perhaps *sěpaqûn*) *wělā' sappiqûn* ('lend, and clap not your hands [in refusal]'). In the Greek translation, the second verb was changed from an imperative to a participle, and *mēden* was used instead of *mēde*.—D.J.H.

Lk 9:10-17, § 26-499.

Lk 9:28-36, § 26-477.

Lk 9:60, § 26-471.

Lk 11:3, § 26-469.

Lk 12:25, § 26-470.

522. M. DUMAIS, "Approche historico-critique d'un texte: la parabole du père et de ses deux fils (Luc 15, 11-32)," *SciEsp* 33 (2, '81) 191-214.

This study of the parable of the father and his two sons in Lk 15:11-32 seeks to give adequate attention to all three dimensions of hermeneutics: author, text, and reader. The first part discusses the context, structure, and literary form of the passage, and then comments on elements in the text that are not readily intelligible to 20th-century readers or are important for thematic development. The second part ponders the meaning of the parable with reference to the characters in it (father, sons, Jesus), its settings in the lives of Jesus and Luke, and its significance today for theology and spirituality.—D.J.H.

523. [Lk 18:35-43] R. MEYNET, "Au coeur du texte. Analyse rhétorique de l'aveugle de Jéricho selon saint Luc," *NouvRevThéol* 103 (5, '81) 696-710.

The Lukan account of the healing of the blind man at Jericho (Lk 18:35-43) is chiastically structured around the cry "Son of David, have mercy on me!" in v. 39c: A (35b-36a), B (36b-38), C (39ab), D (39c), C' (40-41a), B' (41b-42), A' (43). Attention to the terms found in the various semantic fields in the passage highlights the themes of seeing and walking, cry and praise, the encounter of two wishes, the faith that saves, and love at its origin. The text is further elucidated by a modern African song and an ancient Egyptian poem.—D.J.H.

524. [Lk 19:11-27] J. T. SANDERS, "The Parable of the Pounds and Lucan Anti-Semitism," *TheolStud* 42 (4, '81) 660-668.

The climax of Luke's polemic against the Jews in the travel narrative comes in the parable of the pounds (Lk 19:11-27). Jesus does not cause the kingdom of God to appear in Jerusalem (see v. 11). Rather, he departs for heaven in order to receive the kingdom and then return to destroy the Jews, who have rejected his claim to rule (see vv. 12b, 14, 15a, 27). Luke's dehumanizing categorization of "the Jews" as obstinate and perverted in the face of God's salvation may accurately be labeled "anti-Semitic."—D.J.H.

525. R. BARTNICKI, "Redakcyjne cele ewangelistów w Łk 19, 28-40 i J 12, 12-19 (The Editorial Intentions of the Evangelists in Lk 19:28-40 and Jn 12:12-19)," *StudTheolVars* 18 (2, '80) 49-82.

Lk 19:28-40 presents Jesus as a king, whose arrival in Jerusalem was greeted by his disciples with joy and worship and by his opponents with evil intent. Luke apparently viewed Jesus as king of all peoples. Jn 12:12-19 presents Jesus as the king of Israel, whose entry into Jerusalem strengthened the faith of his followers and deepened the unbelief and apprehension of his enemies. In this triumphal entry scene, John depicted Jesus symbolically as the risen Lord of life and victor over death.—J.P.

526. [Lk 22:1-38] X. LÉON-DUFOUR, "Das letzte Mahl Jesu und die testamentarische Tradition nach Lk 22," *ZeitKathTheol* 103 (1, '81) 33-55.

In Lk 22:1-38 the Evangelist has consciously inserted the cultic tradition of the Eucharist (vv. 19-20) into the framework of Jesus' farewell discourse, and has thus related sacramental activity to service and eschatological expectation. After pointing out elements of a noncultic eucharistic tradition in the Gospels (see Mt 26:29; Mk 14:25; Lk 22:15-18) and describing the literary form of testament, the article discusses Luke's testament of Jesus: prologue (vv. 1-14), the announcement and "mime" of Jesus' death (vv. 15-23), the meaning of the present situation (vv. 24-30), and the near future (vv. 31-38). Finally, it compares the Lukan testament with the Jewish testament tradition and looks at the passage from the perspectives of the testator and the inheritors.—D.J.H.

Lk 23:50-56, § 26-506.

527. [Lk 24:13-35] A. B. DU TOIT, "Strukturele teksanalise en die Suid-Afrikaanse Redevoeringsanalise—enkele opmerkings aan die hand van Van Iersel se analise van die Emmausverhaal" [Structural Text Analysis and South African Discourse Analysis—Some Remarks with Reference to van Iersel's Analysis of the Emmaus Story], *SkrifKerk* 2 (1, '81) 3-14.

B. van Iersel's analysis of the Emmaus story [§ 23-493] raises serious misgivings about the suitability of a structural method based on A. J. Greimas's concepts for the interpretation of biblical narrative texts. Such a method is too restricted and has not developed categories capable of handling the variety present in biblical texts. Discourse analysis will have to be otherwise supplemented for application to narrative material.—B.C.L.

John

528. K. GRAYSTON, "The Meaning of PARAKLĒTOS," *JournStudNT* 13 ('81) 67-82.

The whole range of evidence for the word *paraklētos* in classical and Hellenistic Greek, as a rabbinic loanword, and in patristic texts, denies that it derived from legal activity. Rather, it is a general term meaning "supporter" or "sponsor" that was sometimes used in legal contexts. This common and uniform meaning of *paraklētos* also applies to its occurrences in 1 Jn 2:1; Jn 14:16-17, 26; 15:26-27; and 16:6-11.—D.J.H.

529. F. GRYGLEWICZ, "Więź z Bogiem według czwartej Ewangelii (The Bonds with God according to the Fourth Gospel)," *RoczTeolKan* 26 (1, '79) 43-54.

These biblical-theological reflections on the nature of the believer's bond with God in the

Fourth Gospel are based on key Johannine phrases: (1) The nature of the believer's relationship with Jesus is conveyed by the images of vine and branches (15:1-11) and body and blood (6:26-59), and characterized by the phrase *menein en*. (2) Jesus' bond with the Father (10:38; 14:10-11) is characterized by the phrase *einai en*. (3) The triangular mutuality between Jesus, the Father, and believers is conveyed chiefly through expressions of love and unity (14:20, 21, 23; 17:20-26).—J.P.

530. B. LINDARS, "Discourse and Tradition: The Use of the Sayings of Jesus in the Discourses of the Fourth Gospel," *JournStudNT* 13 ('81) 83-101.

Recognition of the use of traditional sayings of Jesus in the Johannine discourses is essential to the correct understanding of the discourses. This insight is illustrated first in connection with the unwieldy composition of chap. 5 and its continuation in 7:16–8:29. Then it is applied to the discourse with Nicodemus in chap. 3, the bread-of-life discourse in chap. 6, and the discourse on slave and son in 8:31-58. John made a notable effort to ground the beliefs of his time and milieu in the actual sayings of Jesus.—D.J.H.

531. B. SCHWANK, "Ortskenntnisse im Vierten Evangelium? Bericht über ein Seminar in Jerusalem," *ErbAuf* 57 (6, '81) 427-442.

The article reports on a seminar held in Jerusalem in 1980 on the geographical references in the Fourth Gospel: Bethany beyond the Jordan (1:28), Cana in Galilee (2:1, 11; 4:46; 21:2), Aenon near Salim (3:23), Jacob's well near Sychar (4:5), Tiberias (6:1, 23; 21:1) and Capernaum (2:12; 4:46; 6:17, 24, 59), the pools of Bethesda and Siloam in Jerusalem (5:2; 9:7), other sites in Jerusalem, Lazarus' tomb at Bethany (11:1-44), Ephraim near the wilderness (11:54), and place-names from the passion narrative. The concluding section calls attention to the extraordinary accuracy of these geographical references, and reflects on their significance for the problem of the Fourth Gospel's authorship.—D.J.H.

532. D. M. SMITH, "B. W. Bacon on John and Mark," *PerspRelStud* 8 (3, '81) 201-218.

B. W. Bacon's *The Gospel of the Hellenists* (1933) reveals that, even at the end of his career after all the qualifications of his earlier position as expressed in *The Fourth Gospel in Research and Debate* (1910), he still regarded the bulk of the Johannine narrative as dependent upon and somehow related to the Synoptic Gospels, especially Mk. But one may ask whether Bacon ever proved more than he assumed. In fact, he seems never to have considered seriously the possibility that Jn was independent of Mk.—D.J.H.

533. J. WANKE, "Die Zukunft des Glaubenden. Theologische Erwägungen zur johanneischen Eschatologie," *TheolGlaub* 71 (2, '81) 129-139.

(1) The overarching horizon of NT present and future eschatology is the coming of Jesus as the irreversible event of salvation. (2) The tension between present-eschatological and future-eschatological statements reflects the Christian concept of salvation as transcending historical reality. (3) Future eschatology prevents the believer from transforming the eternal life already bestowed by God into an autonomous possession separable from the Giver. (4) Within the eschatological proclamation as a whole, future eschatology has the function of keeping the Christian concept of salvation related to the world. (5) The Johannine concept of eternal life involves the believer's time-transcending personal relationship with Christ, which comprises not only a possessing but also a hoping for something still outstanding.—D.J.H.

534. [Jn 1:1-18] G. SIEGWALT, "Introduction à une théologie chrétienne de la récapitulation (Remarques sur le contenu dogmatique du prologue de Jean)," *RevThéolPhil* 31 (3, '81) 259-278.

Viewed from the perspective of the Christian theology of recapitulation, the Prologue to the Fourth Gospel is remarkable on several counts: (1) It manifests the close coordination (or dialectical unity) between the universe and humanity on the one hand, and the Creator and Redeemer and creation and redemption on the other. (2) It also affirms the discontinuity between Creator and Redeemer, and between creation and redemption. (3) It witnesses to the passive suffering of God in that the Logos, who is the Redeemer in human history and the basis of all creation, is rejected by human beings.—D.J.H.

Jn 1:29-34, § 26-493.

Jn 1:47, § 26-698.

535. C. HUDRY-CLERGEON, "De Judée en Galilée. Étude de *Jean 4*, 1-45," *NouvRevThéol* 103 (6, '81) 818-830.

The story of Jesus' encounter with the Samaritan woman in Jn 4:1-45 follows a chiasmic outline: A—toward Galilee through Samaria and Sychar (vv. 1-6a); B—Jesus asks for a drink (vv. 6b-15); C—the revelation-witness of Jesus about the Samaritan woman (vv. 16-19); D—worship and the true worshipers (vv. 20-26); C'—the revelation-witness of the Samaritan woman about Jesus (vv. 27-30); B'—the disciples ask Jesus to eat (vv. 31-38); and A'—the resumption of the journey to Galilee after two days spent among the Samaritans (vv. 39-45). Inclusions are formed by vv. 3 and 43, 45; and by vv. 6 and 38.—D.J.H.

Jn 6:1-13, § 26-499.

Jn 6:16-21, § 26-500.

536. K. P. M. KUZENZAMA, "L'expression 'Le Pain de vie' (Jn 6,35b) et les données néotestamentaires. Originalité johannique?" *RevAfricThéol* 5 (9, '81) 45-55.

The precise formula "the bread of life" (Jn 6:35b; see 6:48) is not found elsewhere in the NT. In the context of the Johannine corpus, it is best interpreted in connection with "the light of life" (Jn 8:12c) and "the word of life" (1 Jn 1:1). By identifying Jesus, the revealer of God and savior of humanity, as the bread of life, John showed both literary and theological originality.—D.J.H.

537. [Jn 9] T. L. BRODIE, "Jesus as the New Elisha: Cracking the Code," *ExpTimes* 93 (2, '81) 39-42.

The story of the curing of the man born blind in Jn 9 manifests a sustained similarity to the OT account of Elisha's curing of Naaman in 2 Kings 5, a similarity so complex and orderly that it seems to presuppose conscious adaptation of the OT text. Analysis of the structure and themes of the two passages reveals that John's reworking of the Elisha story combines systematic and creative elements. He has taken the basic theological principle of 2 Kings 5 (i.e. God has power

over death and life) and shown that principle at work among the marginal people of his own time.—D.J.H.

Jn 12:12-19, § 26-525.

538. F. MANNS, "Le lavement des pieds. Essai sur la structure et la signification de Jean 13," *RevSciRel* 55 (3, '81) 149-169.

That Jn 13:1-38 is a literary unit is indicated by the beginning of a new unit in Jn 14:1, the inclusion formed by *tithēsin ta himatia* in 13:4 and *tēn psychēn . . . thēseis* in 13:38, and the concentric structure of the chapter as a whole. The following outline is discerned: introduction (vv. 1-3), humiliation (vv. 4-11), exaltation (vv. 12-15), disciple (vv. 16-20), humiliation (vv. 21-30), exaltation (vv. 31-35), and disciples (vv. 36-38). The servant who gives the example to the disciples is the exalted Son of Man. Attention to the OT and Jewish backgrounds of footwashing, girding one's loins, and *meros* ("part") highlight the theological novelty of the Johannine account.—D.J.H.

539. [Jn 13:1-16:33] M. CARREZ, "Les promesses du Paraclet," *ÉglThéol* 12 (3, '81) 323-332.

The four Paraclete-sayings (Jn 14:15-17; 14:25-26; 15:26-27; 16:7b-15) are now integral parts of the two farewell discourses (13:1-14:31; 15:1-16:33). The Paraclete-Spirit is the presence of Christ, takes its place with Christ, pursues his revelatory work, and leads the disciples in all truth. The redaction of the Paraclete-sayings seems to have been posterior to the redaction of 1 John, because the first Paraclete-saying calls the Spirit "another Paraclete" (see 1 Jn 2:1).—D.J.H.

540. G. SÁNCHEZ MIELGO, "Presencia y actuación del Paráklētos en la Iglesia (Jn. 14-16)," *Teología Espiritual* [Valencia] 24 (70, '80) 79-117.

After situating the five Johannine sayings about the Paraclete in their literary and historical contexts, the article investigates what each saying contributes to our understanding of the Paraclete: the Spirit of truth as the eschatological gift abiding in the community (14:16-17), the faithful teacher and creative reminder (14:26), the witness to Christ with the apostles (15:26-27), the accuser in the trial of the world (16:7-11), and the definitive interpreter of the events of salvation (16:12-15). The Paraclete is the *continuum eschatologicum* in which the work of Christ is activated and actualized in the present.—D.J.H.

541. G. SÁNCHEZ MIELGO, "La Iglesia en el mundo (Jn 15,18-16,15)," *EscritVedat* 11 ('81) 437-462.

After situating Jn 15:18-16:15 in its literary, historical, and thematic contexts, the article examines the surface and deep structures of Jn 14:25-16:15, and analyzes its central themes: the community, the presence and activity of the Paraclete, and the *kosmos*. Three theological conclusions are drawn: (1) The community occupies the central place. (2) Over against the community is the *kosmos*. (3) The community is not alone over against the world.—D.J.H.

Jn 19:38-42, § 26-506.

Acts of the Apostles

542. F. F. BRUCE, "Commentaries on Acts," *EpworthRev* 8 (3, '81) 82-87.

After remarks on the contributions of M. Dibelius and H. J. Cadbury to research on Acts, the

article describes and evaluates the commentaries on Acts by C. S. C. Williams, E. Haenchen, H. Conzelmann, R. Hanson, J. W. Packer, J. Munck, W. Neil, and I. H. Marshall. Attention is also given to books by A. Ehrhardt and W. Gasque as well as to L. E. Keck and J. L. Martyn (eds.), *Studies in Luke-Acts* (1966). Of all the commentaries available to students whose only language is English, Marshall's is the best; even those who have access to the Greek text will learn much from him.—D.J.H.

543. M. CLAVEL-LÉVÊQUE AND R. NOUAILHAT, "Ouverture et compromis. Les actes des apôtres, réponse idéologique aux nouvelles réalités impériales," *LumVie* 30 (153-154, '81) 35-58.

Against the background of the rapid changes that occurred in the Roman empire during the 1st century A.D., Luke stressed the geographical, social, and cultural opening up that marked the movement of Christianity from the Jewish world to the Greek world and from Greece to Rome. The forms of Christian propaganda that Luke used permitted him to reach new social levels and thereby to secure the ideological basis of a powerful consensus.—D.J.H.

544. M. DUMAIS, "La rencontre de la foi et des cultures," *LumVie* 30 (153-154, '81) 72-86.

According to Acts, Jewish and Gentile adherents of Christianity were free to live by the customs and traditions of their cultures. The missionary discourses, however, suggest that along with the element of continuity there is also rupture and newness. The process of evangelization involves incarnation of the gospel in various cultures, critical encounter with them, and their resurrection or transformation.—D.J.H.

545. P. GIBERT, "L'invention d'un genre littéraire," *LumVie* 30 (153-154, '81) 19-33.

The many parallels between the stories about Peter and Paul in Acts, and the echoes in them of the story of Jesus in Lk, suggest that Luke's overall project should be described as hagiographic history. This new mode of composition judged the most prominent figures in early Christianity according to their imitation of Christ's deeds and words, his preaching, and, above all, his death and resurrection.—D.J.H.

546. A. GODIN, "Histoire d'un deuil et d'un souffle nouveau," *LumVie* 30 (153-154, '81) 123-139.

This reading of the early chapters in Acts from the perspective of the psychology of grief focuses on the taking of Jesus from the disciples, the concern to replace Judas and thus reconstitute the apostolic circle, and the idea of a holy breath that lets itself be seen and heard.—D.J.H.

547. J. MATTHEY, "La mission de l'église au temps des apôtres et au temps de Luc," *LumVie* 30 (153-154, '81) 61-71.

Acts narrates how the task of evangelizing the world (see Lk 24:46-49; Acts 1:8) was accomplished (see Acts 28:31). Two types of missionary activity are distinguished: proclaiming the good news where it had not been heard, and encouraging members of already constituted churches. The ten journeys of Paul in Acts provide a varied description of his missionary activity. Paul's discourse at Miletus in Acts 20:18-35 recalls his missionary service (vv. 18-21), gives instructions to the elders (vv. 28-32), and recommends care for the poor (vv. 33-35).—D.J.H.

548. J. RIUS-CAMPS, "Qüestions sobre la doble obra lucana. II. Qui és Joan, l'anomenat 'Marc'?" *RevistCatTeol* 5 (2, '80) 297-329. [See § 26-191.]

Luke frequently used the verbs *kaleō* and *epikaleō* to introduce the "surnames" of characters. In the case of Simon Peter (see Acts 10:5, 18, 32; 11:13; Lk 6:14), the device not only distinguished him from Simon the tanner but also pointed to his obstinacy and stubbornness (see Acts 10:13-16; 11:7-10; Lk 22:31-34). John, who is surnamed Mark (see Acts 12:1-23; 12:24-25; 13:4-12; 13:13; 15:36-40), is Mark the Evangelist. His presence in the narrative serves as a contrast so that the reader can duly judge a situation, and is itself a guarantee that a particular person or community can find the straight road. On the other hand, his separation is a warning to the reader to give a negative judgment about what happened.—D.J.H.

549. J. R. ROYSE, "The Ethiopic Support for Codex Vaticanus in Acts," *ZeitNTWiss* 71 (3-4, '80) 258-262.

The readings in Acts (7:21; 11:9; 14:26; 20:21; 22:11; 27:37) cited by J. A. Montgomery in *HarvTheolRev* 27 (1934) 169-205, are inadequate to warrant the inference that the Ethiopic version preserves traces of a textual relationship with the Greek Codex Vaticanus (B).—D.J.H.

550. B. TRÉMEL, "Voie du salut et religion populaire. Paul et Luc face au risque de paganisation," *LumVie* 30 (153-154, '81) 87-108.

Acts portrays Paul's encounters with paganism at Lystra (14:8-20), Ephesus (19:21-40), and Malta (28:1-10) in a complex fashion, insisting that the apostles should not be understood as divine men. The struggles with magicians and astrologers (13:4-12; 8:9-13; 19:11-20; 16:16-40) point to the dangers of adopting the magical mentality. In integrating the elements of popular religion, Luke upheld the need for critical discernment: All expressions of popular religion must be submitted to the word of grace.—D.J.H.

551. M. WILCOX, "The 'God-Fearers' in Acts - A Reconsideration," *JournStudNT* 13 ('81) 102-122.

The expressions *phoboumenoi ton theon* and *sebomenoi ton theon* in Acts should not, without further external evidence, be interpreted as referring to a class of Gentile synagogue-adherents rather than simply to pious members of the Jewish community, whether Jewish by birth or by conversion. The changeover from *phoboumenoi* to *sebomenoi* in Acts 13:50 corresponds to the shift in emphasis from the basically Torah-centered piety of the earlier part of Acts to the Gentile mission of the later section.—D.J.H.

Acts, §§ 26-510-511, 513-515, 517, 579.

552. [Acts 1:1-2] S. J. RIEKERT, "Stilistiese moontlikhede en die werklike of vermeende teksprobleme in die proloog van Handeling" [Stylistic Possibilities and the Real or Supposed Textual Problems in the Prologue of Acts], *NedGerefTeolTyd* 22 (3, '81) 179-187.

The suggestion that the short prologue to Acts (1:1-2) has suffered from drastic textual alterations, resulting in several stylistic deficiencies, is based on a limited view of Greek-Hellenistic stylistic techniques. An analysis of Acts 1:1-2 in terms of these techniques indicates that the author consciously employed certain stylistic devices to announce his theme and

program in a very abbreviated form. This view is confirmed by an exegesis of the prologue.—B.C.L.

553. [Acts 1:15-26] L. PANIER, "La mort de Judas. Éléments d'analyse sémiotique du récit de la pentecôte," *LumVie* 30 (153-154, '81) 111-122.

The way of Judas described in Acts 1:15-26 presents in a negative manner what then happens positively to the apostles and the crowd on Pentecost. The way of Judas is developed in several steps: his participation in the number and in the service of the apostles, his function among the adversaries, the acquisition of the field, and the naming of the field in the language of Jerusalem and according to the book of Psalms. The story of Judas is the antiprogram to the program developed around the apostles in Acts 2.—D.J.H.

554. L. PANIER, "Comprenez pourquoi vous comprenez! Actes 1,15-2,47," *SémiotBib* 23 ('81) 20-43.

This semiotic analysis of Acts 1:15-2:47 shows how the episodes of Judas' death and Matthias' election (1:15-26) and the description of the Jerusalem community's life (2:42-47) form a narrative sequence with the Pentecost account (2:1-41). Around the double transformation of the group of apostles and the crowd in Jerusalem, the textual sequence organizes the semantic universe of the communication on several isotopes.—D.J.H.

Acts 1:18-19, § 26-593.

555. D. JUEL, "Social Dimensions of Exegesis: The Use of Psalm 16 in Acts 2," *CathBibQuart* 43 (4, '81) 543-556.

According to Acts 2, every astute (though not necessarily inspired) reader should agree that Psalm 16 cannot apply to David but must apply to the Messiah. The separation of exegesis into two stages—the "unprejudiced" descriptive stage at which agreement is sought with an audience, and the "sectarian" stage at which specifically Christian material is introduced—is shared not with other NT authors but with later writers like Justin. The second, apologetic form of exegesis may point to a new social setting in which structures had been solidified and opposition from "the Jews" had become less threatening to the survival of the group.—D.J.H.

556. A. SALAS, "Estaban 'todos' reunidos (Hch 2, 1). Precisiones críticas sobre los 'testigos' de Pentecostés," *Salmanticensis* 28 (1-2, '81) 299-314.

Luke introduced the account of the election of Matthias (Acts 1:15-26) just before Pentecost to justify the presence of the whole apostolic college at the Spirit's coming. The witnesses of the Pentecost event mentioned in Acts 2:1 included both the Twelve apostles (the hierarchy) and the 120 brethren (the base community).—D.J.H.

557. [Acts 17:16-34] G. L. BAHNSEN, "The Encounter of Jerusalem with Athens," *AshTheol Bull* 13 (1, '80) 4-40.

Paul's Areopagus address in Acts 17 sets forth a classic and exemplary encounter between Christian commitment and secular thinking. It contrasts two world views, exposes the ignorance of the unbelievers' presuppositions, and presents God's revelation as the precondition for all knowledge. It calls unbelievers to repentance by critiquing their position and showing the necessity of Scripture's truth.—D.J.H.

558. [Acts 17:22-31] L. LEGRAND, "The Unknown God of Athens. Acts 17 and the Religion of the Gentiles," *Vidyajyoti* 45 (5, '81) 222-231.

Luke presented Paul's Athenian discourse in Acts 17:22-31 as a valid form of preaching the gospel to the Gentiles. Its positive stance toward the surrounding religious world is balanced by a criticism that is no less firm for being put in sedate terms.—D.J.H.

559. F. ZEILINGER, "Lukas, Anwalt des Paulus. Überlegungen zur Abschiedsrede von Milet Apg 20,18-35," *BibLiturg* 54 (3, '81) 167-172.

Paul's farewell discourse at Miletus to the elders of Ephesus in Acts 20:18b-35 emphasizes the integrity of the Pauline gospel (vv. 18b-27), warns about the threatening struggle and the falsification of his teaching (vv. 28-32), and presents his life as embodying the words of Jesus (vv. 33-35). Luke composed this discourse in order to counter Jewish-Christian opposition to Paul by portraying him as a legitimate witness to Christ.—D.J.H.

560. É. DELEBECQUE, "Saint Paul avec ou sans le tribun Lysias en 58 à Césarée (Actes, XXIV, 6-8). Texte court ou texte long?" *RevThom* 81 (3, '81) 426-434.

In the long reading of Acts 24:6-8, it is not necessary to assume that the antecedent of *par'hou* in v. 8 must be Lysias rather than Paul. That Paul is meant is indicated by the context (see Acts 23:22; 24:22) and the legal vocabulary in v. 8 (*anakrinās . . . epignōnai*). Luke probably judged it necessary to correct his own short text by adding the material contained in the long text.—D.J.H.

561. [Acts 25:11] H. W. TAJRA, "L'appel à César: séparation d'avec le Christianisme?" *Etud ThéolRel* 56 (4, '81) 593-598.

Paul's appeal to Caesar in Acts 25:11 marked the point of rupture on the political-juridical level between the nascent church and the official Jewish religion. It transformed his case into the trial of a new religion.—D.J.H.

EPISTLES—REVELATION

Paul

562. R. B. COOK, "Paul . . . preacher or evangelist?" *BibTrans* 32 (4, '81) 441-444.

Paul's use of *euangelizō* does not support the repeated use of "preach" in translation. The word is better translated as "present the gospel" (Gal 1:8-9), "spread the faith" (Gal 1:23), "live the gospel" (1 Cor 9:16, 18), etc.—D.J.H.

563. D. R. DENTON, "Hope and Perseverance," *ScotJournTheol* 34 (4, '81) 313-320.

In Greek literature, perseverance has no connection with hope. By contrast, in Paul's epistles (see Rom 5:4; 8:25; 12:12; 15:4; 1 Cor 13:7; 1 Thes 1:3; 2 Cor 1:6-7) *hypomonē* and *elpis* are linked reciprocally, and mutually benefit each other. The Pauline combination of the two terms is equivalent to the OT concept of waiting.—D.J.H.

564. J. G. GAGER, "Some Notes on Paul's Conversion," *NTStud* 27 (5, '81) 697-704.

Paul's conversion was an instance of the reversal or transvaluation of values. Having earlier followed the Law and rejected the Christ, he later followed the Christ and rejected the Law. The

aftereffects of his conversion shaped certain aspects of his subsequent career: his effort to play down the significance of the Law, his attraction to Gentile Christianity, and his missionary activity. The specific nature of his conversion explains why he developed such an affinity with the idea of justification through faith.—D.J.H.

565. L. GASTON, "Abraham and the Righteousness of God," *HorBibTheol* 2 ('80) 39-68.

The most natural translation of the description of Abraham's reaction in Gen 15:6 is the following: "And he (Abraham) put his trust in Yahweh, and he (Abraham) counted it to him (Yahweh) righteousness." This interpretation of the text as referring to God's righteousness is found in the Jewish tradition and in Paul's epistles. Galatians 3 interprets Gen 15:6 as a promise concerning the Gentiles, not as a statement about the righteousness of Abraham's faith. Likewise, Romans 4 understands the righteousness in the passage as God's righteousness now being exercised toward the Gentiles, though it also emphasizes Abraham's act of believing.—D.J.H.

566. K. GRAYSTON, "Paul's use of objective and participatory language in speaking of the death of Christ," *EpworthRev* 8 (3, '81) 65-71.

Paul's objective language asserts that Christ's death achieved benefits that we can appropriate by fulfilling certain conditions. His participatory language says that we share in Christ's dying and returning to life. On the whole, participatory language predominates over objective language because it is firmly attached to the religious rituals of baptism and Eucharist and because it corresponds to the cross and resurrection, which was all that Paul needed to know about Jesus.—D.J.H.

567. P. JONES, "Paul et l'hérésie," *RevRéf* 32 (3, '81) 134-140.

Even though Paul did not use the word *haireisis* to designate doctrinal infidelity, he was keenly aware of the reality of false doctrine. After discussing OT precedents, the article describes Paul's attitude toward false prophecy and his strategy for dealing with what we call "heresy."—D.J.H.

568. D.-A. KOCH, "Beobachtungen zum christologischen Schriftgebrauch in den vorpaulinischen Gemeinden," *ZeitNTWiss* 71 (3-4, '80) 174-191.

Analysis of the quotations of Isa 45:23 in Phil 2:10-11, Isa 28:16 in Rom 9:33 (see 1 Pet 2:6), Isa 11:10 in Rom 15:12, and Isa 59:20-21 in Rom 11:26-27 indicates that these OT texts were used by the pre-Pauline Hellenistic communities to express and interpret faith in Christ. The OT passages can be used along with confessions of faith, hymns, and other materials in reconstructing the theology of pre-Pauline Hellenistic Christianity.—D.J.H.

569. U. H. J. KÖRTNER, "Rechtfertigung und Ethik bei Paulus. Bemerkungen zum Ansatz paulinischer Ethik," *Wort und Dienst* [Bielefeld] 16 ('81) 93-109.

Behind the much-debated question of the relation between imperative and indicative in Pauline theology lies that of the relation between justification and ethics. But even more fundamental for determining the starting point of Pauline ethics is eschatology. Whoever considers the problem of justification and ethics as it is raised in Rom 6:1, 15 must place statements such as Gal 5:25 ("if we live by the Spirit, let us also walk by the Spirit") in the context of Paul's eschatological teaching. Eschatology stands at the beginning of Pauline theology, not at the end.—D.J.H.

570. H. LANGKAMMER, "Motywy Boga jako Ojca w teologii św. Pawła (Die Gott-Vater Motive in der paulinischen Theologie)," *RoczTeolKan* 26 (1, '79) 55-65.

Paul's theology has long been neglected in favor of his Christology. His theology is centered in the concept of God as Father of Jesus and of believers. This is evident not only in texts that speak directly of God as Father, but also in texts in which this same notion is implied or assumed as the underlying foundation.—J.P.

571. H. MOXNES, "Paulusbilde og Paulustradisjon i etterpaulinsk tid" [The Image and Tradition of Paul in the Post-Pauline Period], *NorskTeolTids* 82 (3, '81) 171-178.

This review essay reflects on four recent books that treat Paul and his influence in the post-Pauline period: E. Dassmann, *Der Stachel im Fleisch* (1979); A. Lindemann, *Paulus im ältesten Christentum* (1979); H. von Lips, *Glaube-Gemeinde-Amt* (1979); and P. Trummer, *Die Paulustradition der Pastoralbriefe* (1978). Particular attention is given to the bearing of these books on the question of the relation between Paul and the picture of Paul in the Pastoral epistles. Outside of Jewish-Christian circles, Paul was accepted as an integral part of the church's tradition. The sparse use of his writings by later authors was due to the form and setting of their writings. It is important to remember that Paul was only one component of the church's tradition, however important he may have been. The breadth and depth of his theology were not always understood; in fact, this aspect of his work had the least influence, although his ethical exhortations were easily continued, as was his image as martyr and missionary.—J.S.H.

572. A. O'LEARY, "The Mystery of Our Religion," *Way* 21 (4, '81) 243-254.

The mutual interaction of faith and worship is witnessed in the hymnic citation in 1 Tim 3:16 and the Pastorals' frequent use of the formula "the saying is sure." Paul himself cited a Christ-hymn in Phil 2:6-11 to teach that being in Christ demands congruity between thought and word. Likewise in Col 1:15-20, Paul drew on the prayer of the church to guide his disciples in matters of belief and morals.—D.J.H.

573. D. PARK, "The Theological Heritage of Paul," *SEAsiaJournTheol* 21 (1, '80) 1-9.

The forces that affected Paul's thought have been traced to his Hellenistic background, his Jewish heritage, or a combination of the two. Paul's epistles should be interpreted from the perspective of his total background, including his Jewish and Hellenistic heritage, with special emphasis on his sudden conversion.—D.J.H.

574. J. PATHRAPANKAL, "The Polarity of Law and Freedom in Pauline Religion," *Journal of Dharma* [Bangalore] 5 (4, '80) 343-351.

Paul harmonized the polarities of law and freedom and letter and spirit, thus making religion something basically human and at the same time transcending the limitations of an established religion (see Acts 24:14-16).—D.J.H.

575. L. SABOURIN, "Formulations of Christian Beliefs in Recent Exposition on Paul's Epistles to the Romans and Galatians," *Religious Studies Bulletin* [Sudbury, Ont.] 1 (5, '81) 120-136.

Taking as its starting point the recently published commentaries by H. D. Betz on Galatians and E. Käsemann on Romans, the article first examines "justification through faith" based on the gracious intervention of God's *dikaiosynē* in conjunction with the parallel celebration of the

salvation brought by God's righteousness in the Qumran hymns. Then it considers the christological issues raised by Rom 1:1-7 and the invocation *marana tha* in 1 Cor 16:22. The final section examines the theme of freedom from the Law, with particular attention to the idea of Christ as the "end of the Law" (see Rom 10:4) and the "law of Christ" (see Gal 6:2).—D.J.H.

576. A. SALAS, "Pablo de Tarso, un hombre para la base," *BibFe* 7 (21, '81) 278-294.

After calling attention to the presence of the Twelve (hierarchy) and the 120 others (base community) at Pentecost, the article explores Paul's initiative at the Jerusalem council in terms of the dialogue between hierarchy and base community. The final section discusses the Pauline model of the Christian community with reference to relations between hierarchy and base community.—D.J.H.

577. B. SCHALLER, "Zum Textcharakter der Hiobzitate im paulinischen Schrifttum," *ZeitNTWiss* 71 (1-2, '80) 21-26.

Job 13:16 is cited according to the Septuagint in Phil 1:19, but Job 41:3 and 5:13 are quoted in Rom 11:35 and 1 Cor 3:19, respectively, in forms that differ from the Septuagint. These latter forms cannot be explained as translations from Hebrew or as independent of the Septuagint. A study of their vocabulary shows that they were probably taken from a revised version of the Septuagint of Job that is no longer extant.—G.W.M.

578. R. S. SULLENDER, "Saint Paul's Approach to Grief: Clarifying the Ambiguity," *Journal of Religion and Health* [New York] 20 (1, '81) 63-74.

Paul stood at the crossroads of two traditional approaches to grief: (1) the OT lamentation tradition, which encouraged the full, free expression of grief emotions; and (2) the Hellenistic consolation tradition, which encouraged restraint, moderation, and patience. His own pastoral approach to grief was colored by the tension between these two approaches and by his personal eschatological understanding of loss. He comforted the grief-stricken by words and knowledge, exhortation, human contact, ritual, and loving others. Modern pastors must synthesize their pastoral approach to the bereaved, based on their theology and informed where appropriate by modern psychology.—D.J.H.

579. J.-W. TAEGER, "Paulus und Lukas über den Menschen," *ZeitNTWiss* 71 (1-2, '80) 96-108.

Both Paul and Luke were concerned with human beings concretely and integrally. For Paul the most important concepts were body and flesh, whereas for Luke the decisive terms were soul and heart. Luke viewed sin as a defect to be corrected by repentance; Paul saw it as the basic human condition from which the person needs to be saved.—D.J.H.

580. G. S. WORGUL, "People of God, Body of Christ: Pauline Ecclesiological Contrasts," *BibTheolBull* 12 (1, '82) 24-28.

With the term "people of God," Paul defined the church as including both Jewish Christians and Gentile Christians, as formed by God in history, and as having a purpose. He used the term "body of Christ" to address the intramural difficulty of gifts, tasks, and ministries in the Christian community, and to underscore the radical unity of the community in Christ. The new elements introduced in Colossians concern the relationship of the head to the body and the identification of the body of Christ with the (universal) church. These two Pauline ecclesial titles—people of God and body of Christ—lead to ecclesiological contrasts.—D.J.H.

Romans, 1–2 Corinthians

581. W. S. CAMPBELL, "The Freedom and Faithfulness of God in Relation to Israel," *Journ StudNT* 13 ('81) 27-45.

Careful study of Paul's argument concerning Israel in Romans 9–11 makes it possible to decipher the central theological issue in Romans as a whole. The letter addressed a predominantly Gentile-Christian community about the role of Israel in salvation history and in relation to the gospel. Paul had to become involved in the discussion at Rome, because his gospel and mission as well as the unity of the church and the link with Jerusalem were at stake. Gentile Christians needed to understand God's grace toward Israel in order to understand his grace toward them.—D.J.H.

582. G. FRIEDRICH, "Muss *hypakoē pisteōs* Röm 1:5 mit 'Glaubensgehorsam' übersetzt werden?" *ZeitNTWiss* 72 (1-2, '81) 118-123.

The uses of *hypakoē* in the Septuagint of 2 Sam 22:36 and in *Gospel of Peter* 42 suggest that, in Rom 1:5, the word does not mean "obedience" but rather refers to the preaching of the gospel. The phrase *hypakoē pisteōs* in Rom 1:5 is best translated as "preaching of the faith" (see Gal 1:16).—D.J.H.

583. W. H. HAGEN, "Two Deutero-Pauline Glosses in Romans 6," *ExpTimes* 92 (12, '81) 364-367.

Romans 6 contains the emphatic statements that the believer is "dead to sin" (vv. 2, 11) and "has been set free from sin" (vv. 18, 22), and the equally emphatic command to resist sin (vv. 13, 19). The last two verses did not originate with Paul, however. They were interpolated into the text by a later editor, who understood the eschatological statements in Romans 6 as ethical and sought to bring the ethical concern to the fore.—D.J.H.

584. B. BYRNE, "Living out the Righteousness of God: The Contribution of Rom 6:1–8:13 to an Understanding of Paul's Ethical Presuppositions," *CathBibQuart* 43 (4, '81) 557-581.

In line with the Jewish tradition with which he was in dialogue throughout Romans, Paul presupposed an intrinsic link between righteousness and the gaining of eternal life. The saving righteousness of God proclaimed in Rom 1:16-17 operates precisely in and through this link: Through association with Christ by faith and baptism, the Christian is drawn into the sphere of the righteousness of God; through living out or, rather, allowing Christ to live out this righteousness within oneself, eternal life is gained. This thesis is developed by considering the function of chaps. 5–8 in the epistle, the train of thought in 5:12–7:25, the "possibility" created by the Spirit according to 8:1-11, the wider issues arising from Rom 8:9-11, and 8:12-13 as the conclusion of the "ethical excursus."—D.J.H.

585. D. S. DOCKERY, "Romans 7:14-25: Pauline Tension in the Christian Life," *GraceTheol Journ* 2 (2, '81) 239-257.

In Rom 7:14-25 Paul spoke of his own tension in the Christian life—the tension of life in the Spirit and the flesh in the dual nature of Christian experience. This interpretation of the passage is the most appropriate one from an exegetical standpoint, and coheres with Paul's larger understanding of what the experience of grace means to believers in their present state.—D.J.H.

586. D. A. LOSADA, "La cuestión de Israel en Rom. 9-11," *RevistBíb* 43 (2, '81) 65-80.

After remarks on the place of Romans 9-11 in the epistle, Paul's purpose, and the structure of the passage, the article focuses on six theological problems raised in the course of the text: the absence of election among Israel's privileges, the Pauline understanding of Israel's privileges, the nonelection of sociological Israel, the final conversion of Israel, the time of Israel's conversion, and the role of actual Israel in the plan of salvation.—D.J.H.

587. A. T. HANSON, "Vessels of Wrath or Instruments of Wrath? Romans IX. 22-3," *Journ TheolStud* 32 (2, '81) 433-443.

The meaning of *skeuē* in Rom 9:22-23 could be "instruments" just as well as "vessels" of wrath and mercy; Paul used the term in an ambiguous sense. This hypothesis is supported by the rabbinic interpretations of Isa 13:5 and Jer 27:25 (MT 50:25), modern commentaries on Romans, and the theological argument of the epistle. The instruments of wrath were the unbelieving Jews, by whom God's wrath was manifested; the instruments of mercy were Christian believers, whether Jews or Gentiles. The importation of the meaning "instruments" brought with it an element of salvation history, and led away from the idea that God had preordained either set of *skeuē* to an unalterable destiny.—D.J.H.

588. D. JUDANT, "A propos de la destinée d'Israel. Remarques concernant un verset de l'épître aux Romains XI, 31," *Divinitas* 23 (1, '79) 108-125.

No text-critical or theological argument can justify the removal of *nun* from the phrase *hina kai autoi nun eleēthōsin* in Rom 11:31. The "mercy of God" in Rom 11:30-31 refers to faith in Christ; so the entrance of the Jews into the church should take place now. The omission of *nun* in some ancient texts is based on Origen's idea of the "church of the Gentiles," and its treatment in modern translations reflects the recently developed concept of the eschatological conversion of Israel.—D.J.H.

589. [Rom 16:25-27] J. K. ELLIOTT, "The Language and Style of the Concluding Doxology to the Epistle to the Romans," *ZeitNTWiss* 72 (1-2, '81) 124-130.

Although some of the vocabulary in Rom 16:25-27 closely parallels Paul's own writings, this doxology is unlikely to have come from his pen. Among its fifty odd words there is too high a percentage of unusual or unique expressions. Presumably an editor used a doxology that was current in the liturgy during the late 1st century or the 2nd century A.D. as a suitable climax to either a fourteen-chapter or a sixteen-chapter version of Romans.—D.J.H.

590. [1 Cor] G. BELLINATO, "Os Carismas na Igreja de Corinto," *RevistCultBíb* 4 (15-16, '80) 311-326.

After describing the various charisms bestowed on the Corinthian community and the disruptive effects that they had, the article discusses Paul's directives in 1 Corinthians 12-14 regarding the unity and multiplicity of the charisms, and his insistence that the charisms as gifts of the Spirit be exercised in and through love.—D.J.H.

591. W. BENDER, "Bemerkungen zur Übersetzung von 1 Korinther 1:30," *ZeitNTWiss* 71 (3-4, '80) 263-268.

Translators of 1 Cor 1:30 have not paid sufficient attention to the parallel expressions in 1 Cor 1:23-24; 6:11b; and 2 Cor 5:21. Comparison of these passages leads to the following translation

of 1 Cor 1:30-31: "From him (God) you are through Jesus Christ—who has been made into wisdom for us by God—righteousness and sanctification and redemption; therefore, the Scripture is fulfilled: 'Whoever boasts, let him boast of the Lord.'"—D.J.H.

592. [1 Cor 7:12-16] J. ZAŁĘSKI, "Najnowsze próby wyjaśnienia przywileju Pawłowego (Die neuesten Erklärungsversuche des Paulinischen Vorrechts)," *StudTheolVars* 19 (1, '81) 21-34.

This survey of selected articles on the "Pauline privilege" (1 Cor 7:12-16) focuses on those of T. L. Thompson [§ 15-147] and B. Byron [§§ 16-666; 17-277; 18-574]. It criticizes their interpretations as unfounded and entirely too "eisegetical," even if pastorally more merciful than others.—J.P.

593. [1 Cor 11:4-16] J. D. M. DERRETT, "Miscellanea: a Pauline Pun and Judas' Punishment," *ZeitNTWiss* 72 (1-2, '81) 131-133.

(1) The true explanation of the strange sequence of ideas in 1 Cor 11:4-16 lies chiefly in psychosociological factors. The pun in the passage is on *môrāh*, which can mean both "razor" and "authority" (see *m. Nazir* 9:5). (2) In Acts 1:18-19 Judas is imagined as hanging head downward, spontaneously bursting, like a particular class of denizen of hell. By undergoing the pains of hell in this life, he was judged to have earned reassociation with the other disciples in the hereafter.—D.J.H.

594. P. TRUMMER, "Charismatischer Gottesdienst. Liturgische Impulse aus 1 Kor 12 und 14," *BibLiturg* 54 (3, '81) 173-178.

1 Corinthians 12 and 14 give us access to the charismatic worship practiced in the Corinthian church. A description of Paul's pneumatic-charismatic ecclesiology (chap. 12) and its implications for the community's worship (chap. 14) is followed by remarks on some general consequences for Christian worship.—D.J.H.

595. [1 Cor 13:1] W. HARRIS, "'Sounding Brass' and Hellenistic Technology," *BibArchRev* 8 (1, '82) 38-41.

In the Hellenistic world as attested in Vitruvius' *On Architecture* (ca. 30 B.C.), acoustic amplification, or resonance, systems were common in newly constructed stone amphitheaters. They were called "sounders" (*ēcheia*) and were generally made from bronze (*chalkos*). The phrase *chalkos ēchōn* in 1 Cor 13:1 refers to these bronze sounding-vases, or echoers, not to a musical instrument.—D.J.H.

1 Cor 14, § 26-594.

596. G. WAGNER, ". . . encore 1 Corinthiens 15. Si les chrétiens refusent d'agir, alors Christ n'est pas ressuscité," *EtudThéolRel* 56 (4, '81) 599-607.

In her study of 1 Corinthians 15 [§ 25-196], S. Frutiger has not emphasized Paul's concern to combat an attitude that was unacceptable to him, and so has not sufficiently recognized the unity of the chapter. The body of the article discusses four themes in the passage: the relation between God's work and the believer's task, the insistence that God's work is not in vain, resurrection as a new creation and as implying death, and resurrection as not preventing us from dying.—D.J.H.

597. J. MURPHY-O'CONNOR, "Tradition and Redaction in 1 Cor 15:3-7," *CathBibQuart* 43 (4, '81) 582-589.

The creed quoted in 1 Cor 15:3-5 was received by Paul as a unit; he introduced *kai hoti* for emphasis. He also added v. 6 to show that the resurrection could be verified. The traditional phrase in v. 7 was appended not as an extension of the list of appearances, but as a transition (underlined by the addition of *pasin*) from the mention of the Twelve (v. 5) to Paul's presentation of himself as an "apostle" of equal authority.—D.J.H.

1 Cor 15:51-52, § 26-615.

598. [2 Cor] A. B. SPENCER, "The Wise Fool (and the Foolish Wise). A Study of Irony in Paul," *NovTest* 23 (4, '81) 349-360.

In 2 Corinthians, Paul used stylistic devices that indirectly yet powerfully and expertly reinforced his central message. He communicated his true message with tone, rhetorical devices, adversative logic, images, adverbial clauses, sentence transformations, perspective, verbs and minimal use of value-laden adjectives, high use of polysyllables, and variety of sentence length.—D.J.H.

599. R. YATES, "Paul's Affliction in Asia: 2 Corinthians 1:8," *EvangQuart* 53 (4, '81) 241-245.

Paul's divergence from Judaism and Jewish Christianity came to a head in the opposition that he encountered at Ephesus. At the crisis of 2 Cor 1:8, the future of the Gentile mission hung in the balance, Paul was in peril of his life, and the distinctive Pauline gospel was in danger of being swept away by Jewish persecution and by libertine and legalist amendment.—D.J.H.

600. H. A. KENT, "The Glory of Christian Ministry. An Analysis of 2 Corinthians 2:14-4:18," *GraceTheolJourn* 2 (2, '81) 171-189.

Paul's description of his ministry in 2 Cor 2:14-4:18 reveals why he regarded it as the most challenging of occupations: It was a sincere proclamation of the knowledge of Christ (2:14-17); its best recommendation was the lives of the Corinthian converts (3:1-3); it ministered the new covenant (3:4-18); it was carried out openly (4:1-6); and it was performed in bodily weakness (4:7-18).—D.J.H.

601. J. A. FITZMYER, "Glory Reflected on the Face of Christ (2 Cor 3:7-4:6) and a Palestinian Jewish Motif," *TheolStud* 42 (4, '81) 630-644.

In 2 Cor 3:7-4:6, Paul suffused the Greco-Roman motif of metamorphosis with a midrashic development of the Moses story in Exod 34:27-35 and an allusion to Gen 1:3. His idea of God's glory shining on the face of the risen Christ and in turn being reflected on the faces of those who turn to Christ finds a counterpart in some Qumran texts (see 1QH 4:5-6; 4:27-29; 1QSb 4:24-28; 1QS 2:2-4). For Paul, the crucial factor in the illumination was Christ as the image, or mirror, of the glory of the Creator-God. In the Qumran literature, the Mosaic Law illumined the face of the Teacher of Righteousness or of the priests, and was the means by which he or they illumined the faces of the many, i.e. with his or their esoteric interpretation of it.—D.J.H.

602. [2 Cor 5:18-21] O. HOFIUS, "'Gott hat unter uns aufgerichtet das Wort von der Versöhnung' (2 Kor 5:19)," *ZeitNTWiss* 71 (1-2, '80) 3-20.

The structure of 2 Cor 5:18-21 is chiasmic, with alternating statements about God's act of

reconciliation and God's word about reconciliation: a(18b), b(18c), a(19ab), b(19c), b(20), a(21). The three parallel statements are not merely synonymous; there is a progression of thought from one to another. This is apparent in the statements about God's act of reconciliation. The progression in vv. 18c and 19c is less obvious but essential. The former refers to the ministry of preaching reconciliation, the latter (against the background of Ps 77:5[LXX]) to the gospel that God has implanted in the church. For Paul, the saving action of God embraced both the death of Jesus and, with his resurrection, the proclamation of it as God's own word.—G.W.M.

Galatians—Philemon

603r. H. D. BETZ, *Galatians* [NTA 24, p. 195; § 25-589r].

W. D. DAVIES, P. W. MEYER, AND D. E. AUNE, *RelStudRev* 7 (4, '81) 310-328.—(1) Davies (pp. 310-318) commends the learning, devotion, and critical acumen represented in Betz's commentary. But he suggests that the underestimation of the Jewishness of the Galatian churches and the abandonment of the quest for a precise historical setting have unfortunate consequences. He also notes that the meaning of the term "Israel of God" (see Gal 6:16) has not been sufficiently developed and emphasized. (2) According to Meyer (pp. 318-323), to work through this commentary is to be immensely instructed and spurred to reflection and inquiry. He cautions, however, that Betz's rhetorical analysis sometimes serves as an excuse to ignore or rewrite the normal conjunctive links natural to Paul's Greek, and unnaturally breaks up into discrete arguments what is better taken as a more continuous train of thought. He also criticizes the tendencies to polarize Paul against his own Judaism and to read Paul's theology in an unduly "enthusiast" way. (3) Aune (pp. 323-328) observes that the great strength of the commentary lies not in Betz's zeal to push Galatians into the structural framework of the apologetic letter (to which it does not fully belong), but rather in his recognition of various constituent structures in Galatians and his use of them to explain the meaning of Paul's statements.—D.J.H.

604. D. LÜHRMANN, "Gal 2:9 und die katholischen Briefe. Bemerkungen zum Kanon und zur regula fidei," *ZeitNTWiss* 72 (1-2, '81) 65-87.

Although the precanonical histories of the seven Catholic epistles are quite diverse, their acceptance into the NT canon and their arrangement surely had some connection with the list of pillar apostles in Gal 2:9 ("James and Cephas and John"). The addition of these seven letters to the Pauline corpus was intended to document the consensus among the chief apostles regarding the rule of faith. The article also reflects on the historical and theological relationship between the canon and the rule of faith.—D.J.H.

605. H. PAULSEN, "Einheit und Freiheit der Söhne Gottes – Gal 3:26-29," *ZeitNTWiss* 71 (1-2, '80) 74-95.

The traditional character of Gal 3:28a is suggested by its language and by parallel passages (e.g. 1 Cor 12:13; Col 3:11; 1 Cor 7:19). In fact, the theme of the dissolution of oppositions through membership in the body of Christ that is expressed in Gal 3:26-28 seems to have been a traditional topic in early Christianity. Paul integrated this theme into the argument of his epistle, especially by means of 3:29, in order to emphasize the dissolution of the antithesis between Jews and Greeks in the body of Christ. The sociohistorical relevance of the passage depends entirely on the strictly theological nature of Paul's argument.—D.J.H.

606. [Gal 3:28] L. LEGRAND, "'There is neither Slave nor Free, neither Male nor Female': St Paul and Social Emancipation," *IndTheolStud* 18 (2, '81) 135-163.

For Paul, the relationships between Jews and Greeks, slaves and free persons, and men and women betrayed the Law's complicity with sin and reflected a general situation in which freedom had not yet been obtained. Thus Gal 3:28 was a prophetic saying about Christ's impact on the world; its ultimate perspective was God's grace and the experience of being God's children. With respect to separation between Jews and Greeks, Paul advocated a thoroughly realized eschatology. With respect to slavery, his eschatological vision was less conducive to concrete action. Concerning women, Paul did not show the same clarity and vigor that he did on other points.—D.J.H.

607. B. WITHERINGTON, "Rite and Rights for Women—Galatians 3.28," *NTStud* 27 (5, '81) 593-604.

In light of the cultural (especially Jewish) background and the dilemma over women's salvation, it is reasonable to assume that the Judaizers in Galatia argued for women to marry so that they might thereby become full members of the community. But Paul in Gal 3:28 (see Gal 5:6; 6:15; Col 3:10-11; 1 Cor 12:13) insisted that women did not need to be linked to men in order to be in Christ or to play a primary role in the Christian community. Being part of the one new person in Christ by faith is the only thing Christians must share in common, along with the sign of baptism. All other categories should be subheadings that serve, and do not sever, the body of Christ.—D.J.H.

608. E. BEST, "Dead in Trespasses and Sins (Eph. 2.1)," *JournStudNT* 13 ('81) 9-25.

The transgressions and sins mentioned in Eph 2:1 are those of unredeemed non-Christians in general. The author of Ephesians was only interested in asserting that persons before they became Christians were dead. Neither here nor in Col 2:13 can we take the dative "trespasses and sins" in a purely causal manner.—D.J.H.

Eph 5:23-33, § 26-668.

609. F. F. BRUCE, "St. Paul in Macedonia: 3. The Philippian Correspondence," *BullJohnRyl UnivLibMan* 63 (2, '81) 260-284. [See §§ 24-165; 25-599.]

If Paul sent the letter to the Philippians from Rome, some interesting information can be gathered from it about Roman Christianity. His recital of God's saving work in Christ in Phil 2:6-11 recommends Christ as an example: As Christ set his own interests aside in the interest of others, so should the Philippians. Phil 3:2-4:9 apparently belongs to a separate and earlier letter; thus the main letter ends with 3:1, followed by the thanksgiving (4:10-20) and final greetings and benediction (4:21-23). Among the striking features of the church at Philippi were its strong sense of membership in a city-wide church and the active part played in it by women.—D.J.H.

610. [Phil 2:6] O. KNOCH, "'Er war wie Gott.' Anmerkungen zur Übersetzung von 'morphē' in der Einheitsübersetzung," *TheolQuart* 161 (4, '81) 285-287.

The Einheitsübersetzung's most recent translation of *hos en morphē theou* in Phil 2:6 avoids the possible misunderstanding involved in the phrase "form of God," states clearly that Jesus was equal to God before creation, corresponds in language and rhythm to the hymnic character of the Greek original, and is good German.—D.J.H.

611. [Phil 2:6] L. OEING-HANHOFF, "'Der in Gottesgestalt war . . .'" Erneute Kritik der Einheitsübersetzung," *TheolQuart* 161 (4, '81) 288-304.

Contrary to the opinion of O. Knoch [§ 26-610], the traditional translation of *hos en morphē theou* ("being in the form of God") is both linguistically possible and theologically necessary. The omission of *Gestalt* as the German equivalent of *morphē* in the Einheitsübersetzung could have serious theological consequences.—D.J.H.

612. A. M. ARTOLA, "'Comprehensus a Christo Domino' (Fil. 3, 12). La estructura de la experiencia mística de Cristo en san Pablo Apóstol," *Teología Espiritual* [Valencia] 24 (70, '80) 133-145.

Taking as its starting point Paul's description of his own mystical experience in Phil 3:12, this article focuses on two particularly important points in Paul's understanding of life in Christ: Paul's conversion as his primordial experience of Christ, and the union of the soul with Christ in glory after death.—D.J.H.

613. A. LINDEMANN, "Die Gemeinde von 'Kolossä.' Erwägungen zum 'Sitz im Leben' eines pseudopaulinischen Briefes," *Wort und Dienst* [Bielefeld] 16 ('81) 111-134.

The author of the letter to the Colossians projected tendencies present in the church addressed by him onto a fictive past situation at Colossae, and formulated the position of "Paul" in response. The hypothesis that the community actually addressed was the church at Laodicea ca. A.D. 70-80 is confirmed by the letter's many references to Laodicea (Col 2:1; 4:13, 15-16), the personal data in 4:7-17, historical information about Colossae and Laodicea, and the description of the Laodicean church in Rev 3:14-22. The concrete and recoverable setting of "Colossians" makes it unique among the NT pseudepigraphic epistles.—D.J.H.

614. P. GIEM, "Sabbatōn in Col 2:16," *AndUnivSemStud* 19 (3, '81) 195-210.

The phrase "a festival or a new moon or a sabbath" in Col 2:16 was a slogan tied to the sacrificial system, and referred to the offerings made at the times designated. Paul used the term *sabbatōn* to refer to the sacrifices on the seventh day prescribed in Num 28:9-10. His point was that the sacrificial system had looked forward to Christ and, therefore, was no longer necessary now that Christ had come.—D.J.H.

615. G. LÖHR, "1 Thess 4:15-17: Das 'Herrenwort,'" *ZeitNTWiss* 71 (3-4, '80) 269-273.

The logion in 1 Cor 15:51-52 is so similar to 1 Thes 4:16-17 that the two passages must reflect the same oral tradition. This common tradition can be reconstituted as follows: "For in a moment, at the trumpet of God, at the signal, the Lord will descend from heaven and raise up those who have fallen asleep. And we who are alive will be brought up in the clouds to meet the Lord in the air."—D.J.H.

616. A. T. HANSON, "The Domestication of Paul: A Study in the Development of Early Christian Theology," *BullJohnRylUnivLibMan* 63 (2, '81) 402-418.

The Pastorals were written by an admirer of Paul in the early 2nd century A.D., when the church in Asia Minor was beginning to experience the challenge of incipient gnosticism. In at least five places, the author clearly adapted Pauline material to his own ends to fit in with his own situation: 1 Tim 6:11-12 (Phil 3:12-14); 2 Tim 1:6-9 (Rom 8:12-17); 2 Tim 2:20-21 (Rom 9:21-23); 2 Tim 3:16-17 (Rom 15:4-6); and 2 Tim 4:6-8 (Phil 2:16-17). These five passages

are a kind of midrash or targum on the Pauline originals. Although we should not reproach the author of the Pastorals for his all-too-successful attempt at interpreting Paul to his own generation, we should be glad that his technique was not widely followed by early Christians.—D.J.H.

617. A. T. HANSON, "The Use of the Old Testament in the Pastoral Epistles," *IrBibStud* 3 (4, '81) 203-219.

The OT references in the Pastorals fall into four categories: places where the author seems to have been unaware of the Scripture reference (1 Tim 2:5; Tit 2:14; 1 Tim 3:15), deliberate quotations (1 Tim 5:18-19; 2 Tim 2:19), haggadic developments (1 Tim 2:13-15; 2 Tim 3:8), and uses of Scripture to provide a structure for the narrative (1 Tim 1:14-16; 2:3-5; 2 Tim 3:11; 4:16-18). By employing the OT for teaching, reproof, correction, and training in righteousness, the author of the Pastorals vindicated his own neat classification in 2 Tim 3:16. He was clearly no amateur at using Scripture.—D.J.H.

618. L. OBERLINNER, "Die 'Epiphaneia' des Heilswillens Gottes in Christus Jesus. Zur Grundstruktur der Christologie der Pastoralbriefe," *ZeitNTWiss* 71 (3-4, '80) 192-213.

The Christology of the Pastorals has been shaped especially by the concept of *epiphaneia* and the title *sōtēr*. The Christ-event in the tension of past and future marks the present as the time of salvation. The *epiphaneia* and *sōtēr* terminology grounds soteriology in the doctrine of God. The theme of the manifestation of God's saving will in Jesus Christ is the framework within which the early christological formulas and Pauline traditions were assimilated.—D.J.H.

619. J. D. QUINN, "Die Ordination in den Pastoralbriefen," *IntKathZeit/Communio* 10 (5, '81) 410-420; "Ordination in the Pastoral Epistles," *IntCathRev/Communio* 8 (4, '81) 358-369.

Two complementary convictions appear to have been fundamental to the understanding of apostolic ministry in the Pastorals: (1) Apostolic office proceeded from the will of Jesus. (2) It was a gift (*charisma*) of the Holy Spirit for the building up of the church. According to the Pastorals, the men who were given a share in the work of the apostle Paul were carefully chosen by him and clearly designated by the Holy Spirit for this collaborative effort. The Christian community's prayer and the imposition of hands by those who already shared in the apostolic ministry were the chief means by which ecclesiastical ministry was handed on.—D.J.H.

620. [2 Tim 3:16] M. R. AUSTIN, "How Biblical is 'The Inspiration of Scripture'?" *ExpTimes* 93 (3, '81) 75-79.

The adjective *theopneustos* in 2 Tim 3:16 is not to be regarded as implying any mechanical or quasi-mechanical (i.e. ecstatic or oracular) production of Scripture. Rather, the image is of God's word being breathed forth, or exhaled. The emphasis is not on the inspiration of the text or its authors, but on the expiration of God's word in the created order and in human history, of which Scripture is both the record and the witness.—D.J.H.

Hebrews

621. J. W. PRYOR, "Hebrews and Incarnational Christology," *RefTheolRev* 40 (2, '81) 44-50.

J. A. T. Robinson's attempt in *The Human Face of God* (1973) at dismissing the incarnational elements in the Christology of Hebrews is most engaging in its argument. But a closer examination of the use of Psalm 8 in Hebrews 2, the Melchizedek-Christ link developed in chap. 7, the

so-called adoptionist expressions, and the relation between Hebrews and Ebionism casts doubt on the exegetical accuracy of Robinson's position. Hebrews holds in balance a fully human Jesus and a thoroughly divine, preexistent Son.—D.J.H.

622. K. M. WOSCHITZ, "Das Priestertum Jesu Christi nach dem Hebräerbrief," *BibLiturg* 54 (3, '81) 139-150.

The author of Hebrews expressed the mystery of Christ's person and work in priestly categories and defined his activity as a priesthood (see Heb 2:17). The interpretation in Hebrews of Christ's high priesthood was developed with reference to the levitical priesthood of the OT, the OT texts as proofs, the OT rules for priests and for worship, and the place and time of the levitical priesthood.—D.J.H.

623. [Heb 1:8-9] G. L. CARR, "The Old Testament Love Songs and Their Use in the New Testament," *JournEvangTheolSoc* 24 (2, '81) 97-105.

Apart from the Song of Songs, there are two OT poetic units that can be identified as "love songs"—Psalm 45 and Isa 5:1-2. Even though Ps 45:6-7 is quoted in Heb 1:8-9 and applied to Christ, one should be cautious about arguing that the allegorical or typological use in the NT of one part of an OT passage legitimates a similar interpretation of other verses from the same passage.—D.J.H.

624. J. A. SPROULE, "Parapesontas in Hebrews 6:6," *GraceTheolJourn* 2 (2, '81) 327-332.

The word *parapesontas* in Heb 6:6 is an adjectival-substantival participle ("who have fallen away"); the fifth in a series of five participles, beginning in Heb 6:4, that are governed by the article *tous*; and one of five direct objects of *anakainizein*. It cannot be adverbial and so should not be regarded as conditional.—D.J.H.

625. [Heb 6:19-20] G. E. RICE, "The Chiastic Structure of the Central Section of the Epistle to the Hebrews," *AndUnivSemStud* 19 (3, '81) 243-246.

Each point of the chiasm in Heb 6:19-20 must be viewed in the light of its theological development in 7:1-10:39: (1) The hope that enters the inner shrine (6:19) is the basis for the admonition to Hebrew Christians to enter the inner shrine in 10:19-39. (2) Jesus' entrance into the inner shrine as a forerunner (6:20a) is developed in the parallel presentation of Jesus as priest on our behalf in the inner shrine in 7:18-10:18. (3) Becoming a high priest after the order of Melchizedek (6:20b) is expounded in 7:1-17.—D.J.H.

Catholic Epistles

Catholic Epistles, § 26-604.

626. L. G. PERDUE, "Paraenesis and the Epistle of James," *ZeitNTWiss* 72 (3-4, '81) 241-256.

The epistle of James shares many features with Hellenistic and Jewish paraenetic texts: the use of traditional and unoriginal material, the general applicability of the precepts, the repetition of the exhortations, the appeal to paragons of virtue and wickedness, and the close relationship between teacher and students. The paraenesis in the epistle of James exhorts a Jewish-Christian audience to reflect on their initial entrance into the community, to continue to dissociate themselves from the world, and to engage in a more committed effort to reach a higher level of

virtue and perfection. It seeks to socialize its addressees by conveying a world view, legitimating their social world, and maintaining a clear differentiation between in-group and out-group.—D.J.H.

627. C. BURCHARD, "Zu Jakobus 2:14-26," *ZeitNTWiss* 71 (1-2, '80) 27-45.

Even though Jas 2:14-26 forms a self-contained unit, it has its context in 2:1-13, which it continues. Thus for example, the works of v. 14 are those dealt with in 2:1-13. The "someone" of v. 14 is best understood as a new Christian whom the community has failed to instruct along the lines of v. 12, and vv. 15-16 metaphorically illustrate this failure. V. 17, resumed in vv. 20 and 26, reinforces v. 14b. In the remaining verses the argument moves into a second stage, introduced in v. 18a by the statement of an opponent, who suggests that sometimes faith is enough for salvation though as a follower of James he prefers works. James points out the inadequacy of this view in v. 18b. Again, v. 19a is the opponent's view about faith stated by James, and v. 19b is James' comment. The remainder proves the necessity of works (without denying the importance of faith) through the examples of Abraham and Rahab.—G.W.M.

628. C. E. DONKER, "Der Verfasser des Jak und sein Gegner. Zum Problem des Einwandes in Jak 2:18-19," *ZeitNTWiss* 72 (3-4, '81) 227-240.

In Jas 2:18-19, v. 18a can be explained as the objection of an opponent of the author. In fact, it is possible to understand v. 18bc and even v. 19 as the continuation of the opponent's objection. The opponent's objection as a whole is a masterful example of concentric symmetry focusing on the command "Show me your faith apart from works." The author's response to the objection begins in v. 20.—D.J.H.

629. F. GENUYT, "Epître de Saint Jacques (4,1-5,6)," *SémiotBib* 23 ('81) 44-56. [See § 26-240.]

Jas 4:1-5:6 sets in opposition two performances: to covet, and to request. Coveting and requesting belong to two semantic universes, and their opposition (which is maintained throughout the sequence) assures its coherence: to covet or to request (4:1-3), friendship with the world or desire for God (4:4-10), between slander and speaking from the Law (4:11-12), between life and death (4:13-17), and between the devouring and the cry (5:1-6).—D.J.H.

630. A. PUIG TÀRRECH, "Le milieu de la Première épître de Pierre (continuation)," *RevistCat Teol* 5 (2, '80) 331-402. [See § 26-244.]

Many metaphors and images in 1 Peter reflect the social, political, and economic conditions of the Asia Minor communities: gold, seed, flock, babes and milk, and house and family. Other metaphors and analogies had a military origin: arming oneself and engaging in combat, garrison, and crown. Typological images were drawn from the OT: the water of the flood in 3:20-21, and Sarah in 3:6. Using a direct, immediate style and the rhetoric of his congregations, the author of 1 Peter sought to exhort to faith until the end the rejected-chosen, servants-free persons, and pilgrims-heirs to heaven whom he addressed.—D.J.H.

631. A. T. HANSON, "Salvation Proclaimed: I. 1 Peter 3:18-22," *ExpTimes* 93 (4, '82) 100-105.

(1) It is very difficult to dissociate entirely "in which" in 1 Pet 3:19 from "spirit" in the preceding verse. (2) Christ is represented as having visited the place, or sphere, in which the fallen angels and the generations of people before his coming on earth were to be found. (3) Christ preached to them the salvation that God had achieved through him. What we can

learn from the doctrine of the *descensus ad inferos* is that the salvation offered to us by God's initiative in Christ is universal, but requires a response from us.—D.J.H.

1 Jn, §§ 26-528, 539.

632. J. A. DU RAND, "Die ontsluiting van die struktuur van 3 Johannes met die oog op verdere eksegese" [The Opening Up of the Structure of 3 John with a View to Further Exegesis], *SkrifKerk* 1 (1, '80) 33-47.

Analysis of 3 John reveals a chiasmic pattern, with *alētheia* as the dominant structural marker. The concept of *en alētheia* serves as a criterion for evaluating ethical conduct in the concrete instance of hospitality toward traveling evangelists. The practice of hospitality is proof of *agathopoiōn*, which comes from God (Gaius); its refusal is proof of *kakopoiōn*, and comes from those who do not know God (Diotrephes).—B.C.L.

Revelation

633. J. J. COLLINS, "The Apocalypse—Revelation and Imagination," *BibToday* 19 (6, '81) 361-366.

When we recognize the traditional apocalyptic conventions in the book of Revelation, we see that its language is the expressive, commissive language of poetry. The power of the book depends on our using it sparingly, so that its images will not be trivialized.—D.J.H.

- 634r. J. ELLUL, *Apocalypse: The Book of Revelation* [NTA 21, p. 337].

J. J. MEGIVERN, "Jacques Ellul's *Apocalypse*," *BibTheolBull* 11 (4, '81) 125-128.—The greatest weakness of Ellul's work on Revelation is its tendency toward "eisegesis," notable in his treatments of Christology and judgment. Its strengths include his thoroughly Christocentric interpretation of Revelation, his criticisms of some exponents of the historical-critical method, and the sobriety of his approach.—D.J.H.

635. D. GUTHRIE, "The Lamb in the Structure of the Book of Revelation," *Vox Evangelica* [London] 12 ('81) 64-71.

Most of the twenty-nine references to the Lamb in the book of Revelation occur in the worship passages (e.g. 5:6-14; 7:9-17; 14:1-5; 15:2-8; 19:1-10; 21:1-22:5). At the center of the heavenly worship is the prominent figure of the slain yet triumphant Lamb. The judgment scenes are an indispensable part of the account of the Lamb's victory.—D.J.H.

636. A. PAUL, "L'Apocalypse n'est pas la fin du monde," *Études* 355 (5, '81) 515-524.

Far from designating the end of the world, an apocalypse is the revelation of a new world that will arise out of the total crisis of the present world. The article traces the development of apocalypticism in the postexilic Diaspora, its political significance and literary characteristics, and its Christian adaptation in the book of Revelation.—D.J.H.

637. S. A. QUITSLUND, "Revelation: A Springboard to Prayer," *BibToday* 19 (6, '81) 380-385.

Using the book of Revelation as a springboard to prayer is an experience of the reality of sin and the reassurance that God is nevertheless in control. A spiritual approach to the book not

only helps us enter into John's experience, but also strengthens our courage and our confidence in God's ultimate victory.—D.J.H.

638. C. VAN DER WAAL, "The last book of the Bible and the Jewish Apocalypses," *Neotestamentica* 12 ('78) 111-132.

Rather than being anti-Roman, the book of Revelation prophesied the fall of Jerusalem as the center of the Jewish world. It used Jewish symbols against the synagogue. From Rev 11:8 it is clear that the "great city" was to be identified with Jerusalem, and "Babylon" too was the old city of the covenant, i.e. Jerusalem. Thus Revelation stands in contrast to the nationalistic Jewish apocalypses.—D.J.H.

639. A. YARBRO COLLINS, "Coping with Hostility," *BibToday* 19 (6, '81) 367-372.

The crisis presupposed by the book of Revelation left early Christians in Asia Minor fearful of Rome, resentful at the disparity between rich and poor, and desirous of revenge. Revelation dealt with these feelings by creating an experience of catharsis, or purging. It enabled its readers to avoid violent deeds by releasing their violent feelings.—D.J.H.

640. U. VANNI, "Il terzo 'sigillo' dell'Apocalisse (Ap 6,5-6): simbolo dell'ingiustizia sociale?" *Gregorianum* 59 (4, '78) 691-719.

The interpretation of the third seal (Rev 6:5-6) as a symbol of social injustice emerges from the literary context of the passage in Rev 6:1-8 and its symbolic elements (e.g. the opening of the seal, the third living creature's voice, the horse, the black color, the rider with the balance in his hand). Reading the text as the revelation of a negative force invading the earth on the level of justice is further determined by the heavenly voice ordering basic and luxury goods to be treated differently, which gives the injustice a social dimension. This conclusion is confirmed by OT texts on social injustice (e.g. Amos 6:6; 8:4-6) and other passages in Revelation (e.g. 18:11-13; 19:11-16; 21:1-4).—D.J.H.

641. [Rev 7] T. J. KEEGAN, "Revelation: A Source of Encouragement," *BibToday* 19 (6, '81) 373-377.

Revelation 7 sets the crises of this world in their proper perspective. In its vision of the church on earth (vv. 1-8), God's protection of his people is symbolized by the sealing of the servants. This prepares for the vision of the church of the future (vv. 9-17), pictured as a throng that has emerged from the tribulations of the world and stands dressed in white robes before the throne of God.—D.J.H.

642. [Rev 12:3-4] P. EDWARDS, "The Signs of the Times—or 'Here be Dragons,'" *Way* 21 (4, '81) 278-291.

Rev 12:3-4 used the image of the dragon to express the total vulnerability of the early Christians. The church in our day experiences something of the same vulnerability and must absorb Revelation's principal lesson, that the dragon is doomed.—D.J.H.

643. G. ROCHAIS, "Le règne des mille ans et la seconde mort: origines et sens. Ap 19,11 - 20,6," *NouvRevThéol* 103 (6, '81) 831-856.

The eschatological combat recounted in Rev 19:11-20:6 consists of the vision of the horseman (19:11-16); the victory over the beast, the false prophet, and Satan (19:17-20:3); and the

establishment of the thousand-year intermediary reign (20:4-6). The thousand-year intermediary reign of the Messiah and the image of the second death present in mythic form the possible recompense of faith and its victory over the powers of evil. After evaluating critically five objectifying interpretations imposed on the passage over the centuries, the article concludes with reflections on the mythological language of the text and related questions.—D.J.H.

Rev 21:9-10, § 26-668.

BIBLICAL THEOLOGY

644. C. K. BARRETT, "What is New Testament Theology? Some Reflections," *HorBibTheol* 3 ('81) 1-22.

NT theology can be understood as the basis for systematic theology, a way of escape from dogma, or a totally independent historical discipline. There is no reason why any of these approaches should be taken to represent the whole truth to the exclusion of the others. Yet it is of primary importance that NT theology retain full independence as a critical, historical process. NT theology describes and analyzes the process by which one theology was transposed into another. Thus it both liberates the essential theological content of the NT from the various settings in which it was formulated, and indicates to systematic theologians the methods by which and the limits within which they may reformulate Christian truth in the current idiom.—D.J.H.

645. O. BETZ, "The Problem of Variety and Unity in the New Testament," *HorBibTheol* 2 ('80) 3-14.

The theological and organizational variety in the NT can be ascribed to the Jewish origin of Christianity and the principle of freedom inaugurated by Jesus himself. The unity of the NT is guaranteed by (1) the OT as a witness to God the Creator and Lord of history and as a prophecy about the future salvation through his Son, (2) the continuity between the message of Jesus and the kerygma of the early church, and (3) the common NT teaching on such fundamental issues as the way of salvation, the validity of the Law, and Christian hope.—D.J.H.

646. W. C. COETZER, "Die debat rondom die 'Frühkatholizismus'" [The Debate about "Early Catholicism"], *TheolEvang* 14 (2, '81) 12-24.

After clarifying the meaning and development of the term "early catholicism," the article explains the ecclesiological, soteriological, eschatological, and canonical starting points of the phenomenon as delineated by E. Käsemann and others. Then it discusses the significance of early catholicism for relations between the Roman Catholic church and the Reformation churches, scholarly reactions to the various elements that are supposed to constitute early catholicism, and the appropriateness and usefulness of the term.—D.J.H.

647. P. GISEL, "Ernst Käsemann: une théologie de l'histoire?" *Hokhma* ('81) 1-10.

The centrality of history to E. Käsemann's theology is evident in his work on the question of the historical Jesus, the canon, apocalypticism, and Paul's letters. His position on the theological meaning of history can be understood by reflecting on the horizon of history, rationalism and contingency, freedom and lordship, and becoming and happening. According to Käsemann, the

drama of salvation takes place in the world and creation. [In the same issue (pp. 11-13) the editors question Käsemann regarding the theological implications of his work.]—D.J.H.

648. K. H. NEUFELD, "Frühkatholizismus - systematisch," *Gregorianum* 62 (3, '81) 431-466.

In 1908 E. Troeltsch used the term *Frühkatholizismus* [see § 16-983] in a historical-sociological sense to describe the continuity between the gospel and the form of Christianity that developed after Paul's mission. He deliberately avoided the term *Altkatholizismus* (employed by Protestant theologians in the 19th century) and did not present Paulinism and early catholicism as simple alternatives. Today the term *Frühkatholizismus* offers an occasion for Catholics to appreciate the Protestant stress on Paul and his doctrine of justification, and for Protestants to perceive the catholic character of the gospel and the NT.—D.J.H.

Christology

649. J. W. BAIGENT, "Jesus as Priest: An examination of the claim that the concept of Jesus as priest may be found in the New Testament outside the Epistle to the Hebrews," *Vox Evangelica* [London] 12 ('81) 34-44.

Examination of the Synoptic Gospels, the Johannine writings, 1 Peter, and the Pauline letters fails to uncover any reference that compels us to attribute to their authors a priestly concept of Jesus. It is hard to resist the impression that those who allegedly find a priestly concept of Jesus outside Hebrews have imported the idea from Hebrews and read it into these passages.—D.J.H.

650. C. COLPE, "Neue Untersuchungen zum Menschensohn-Problem," *TheolRev* 77 (5, '81) 353-372.

This survey of research on the Son of Man problem concentrates on four books: R. Kearns, *Vorfragen zur Christologie II* (1980); J. Theisoht, *Der auserwählte Richter* (1975); R. Pesch and R. Schnackenburg (eds.), *Jesus und der Menschensohn* (1975); and K. Berger, *Die Auferstehung des Propheten und die Erhöhung des Menschensohns* (1975). The survey is arranged under the following headings: the terminological problem, the history-of-religions problem, the Son of Man in the NT, the Son of Man and related problems in the ancient church, and problems of present-day understanding.—D.J.H.

651. R. T. FRANCE, "The Worship of Jesus—A Neglected Factor in Christological Debate?" *Vox Evangelica* [London] 12 ('81) 19-33.

NT Christology was the theoretical working out of a prior attitude that can be called "worship of Jesus." The Gospels, Acts, and Paul's letters show that, even a few years after Jesus' death and resurrection, Christians were addressing prayer and formal worship to Jesus as well as to his Father. Jesus' own teaching and activity laid the foundation for this attitude. The truth about Jesus, which was first perceived functionally, was then necessarily worked out in ontological terms.—D.J.H.

652. H. GESE, "Wisdom, Son of Man, and the Origins of Christology: The Consistent Development of Biblical Theology," *HorBibTheol* 3 ('81) 23-57.

The English version of an article originally published in German in *SvenskExegÅrs* [§ 24-941].—D.J.H.

653. B. LINDARS, "The New Look on the Son of Man," *BullJohnRylUnivLibMan* 63 (2, '81) 437-462.

Recent work on the "Son of Man" has shown that the Aramaic *bar 'ēnāšā'*, as used by Jesus, cannot have been a title that would have been familiar to his audience. Jesus apparently used the term generically so that his words might apply to anyone but especially to himself. The new linguistic approach to the Son of Man problem leaves only a handful of sayings that can be attributed to the historical Jesus: five in Q (Mt 8:20/Lk 9:58; Mt 11:19/Lk 7:34; Mt 12:32/Lk 12:10; Lk 11:30; Mt 10:32-33/Lk 12:8-9), and four in Mk (2:10, and the forms behind the passion predictions and related sayings [14:21a; 10:45]). These authentic sayings give an opening into how Jesus thought about himself and about his message and relationship to God. The Son of Man tradition grew by adaptation and accretion under the pressure of the explosive force of the Christ-event. When the Evangelists wrote their Gospels, literary and stylistic considerations led to further proliferation of the Son of Man sayings for the Evangelists' purposes.—D.J.H.

654. H. MERKLEIN, "Die Auferweckung Jesu und die Anfänge der Christologie (Messias bzw. Sohn Gottes und Menschensohn)," *ZeitNTWiss* 72 (1-2, '81) 1-26.

The confession of Jesus' resurrection against the background of his death on the cross must have led at an early stage to the recognition that God had definitively approved the crucified one and installed him as Messiah or Son of God (see Acts 2:36; 13:33; Rom 1:3-4). This Christology arose in the Aramaic-speaking community at Jerusalem. The messianic office that Jesus acquired on the basis of his resurrection was then interpreted with reference to the eschatological function of the apocalyptic Son of Man (see Mk 13:21-22, 26; 14:61-62; Acts 3:20-21a; Mt 25:31-46; 1 Thes 1:9-10).—D.J.H.

655. F. J. MOLONEY, "The Re-interpretation of Psalm VIII and the Son of Man Debate," *NTStud* 27 (5, '81) 656-672.

The original version of this examination of the Targums of Psalm 8 and their relevance for understanding the NT use of the term "Son of Man" was published in *Salesianum* [§ 20-248]. In preparing this new version, the author has had a further look at the material, found some more evidence for his case, and inserted his findings into the wider discussion of how and why the NT authors used Psalm 8 in such an interesting development of the original text.—D.J.H.

656. J. O'DONNELL, "The Promise of Advent," *Month* [London] 14 (12, '81) 401-404.

Although every aspect of Jesus' ministry in the NT is related to OT hopes, he always transcends the expectations of Israel and shatters the categories of Jewish thought. This process is illustrated by looking at three important OT traditions (messiah, son of man, prophet) and examining how Jesus is seen through Christian eyes to be the fulfillment of them.—D.J.H.

657. M. SÆBØ, "Messianism in Chronicles? Some Remarks to the Old Testament Background of the New Testament Christology," *HorBibTheol* 2 ('80) 85-109.

In ancient Israel, "messianism" could mean different things in different milieus at different times; so it is absolutely necessary to distinguish properly between futurism and eschatology and between eschatology and messianism. The Chronicler's particular form of Davidic-theocratic messianism represents an important stage in the complex history of OT messianism, and may even serve as a significant point of orientation for understanding Jewish and NT messianism.—D.J.H.

658. J. E. ALSUP, "The Doctrine of Church Membership and Discipline. A Brief Review of Biblical Teaching," *Austin Seminary Bulletin* [Austin, TX] 95 (3, '79) 5-10.

Fundamental to the NT teaching on church membership and discipline are Jesus' resurrection as the basis of eschatological existence, the structure of the household concept of mutuality as determining the shape of that existence in the world, and the motif of mission.—D.J.H.

659. R. A. CULPEPPER, "The Biblical Basis for Ordination," *RevExp* 78 (4, '81) 471-484.

The OT accounts of the appointment of Joshua, the installation of the seventy elders, and the ordination of the Levites exerted influence on later Jewish and Christian ordination practices. Little can be said with confidence about Jewish ordination procedures before A.D. 70 except that, among the Pharisees, students were blessed and granted permission to teach publicly in a ceremony involving the imposition of hands. The NT prototypes that became determinative for appointment to church office by ordination derive exclusively from Acts and the Pastorals. An adequate theology of ordination based on the biblical accounts will include at least a Christology, a pneumatology, and an ecclesiology.—D.J.H.

660. H.-J. DREXHAGE, "Wirtschaft und Handel in den frühchristlichen Gemeinden (1.-3. Jh. n. Chr.)," *RömQuart* 76 (1-2, '81) 1-72.

The economic situation of the Christian communities in the first three centuries A.D. was marked by four essential features: (1) From the time of Paul, the Christian communities sought to achieve maximum economic independence from their pagan environment. The demand for economic independence had consequences for the organization of the communities. (2) Work was organized so as to do justice to the abilities of the vocationally established members and at the same time to impress on those without established vocations their obligation to work. The institution of a welfare service benefited members incapable of working. (3) All members, including slaves, were socially integrated, though the legal status of slaves remained unaltered. (4) Once the concept of wealth became ideologically acceptable to Christianity, the way was open for the inclusion of wealthy members in the economic organization of the communities, e.g. as permanent supporters of the welfare service. These features justify the supposition that, during the first three centuries in the context of the Roman empire, Christianity functioned economically as a state within a state.—E.G.B.

661. A. B. DU TOIT, "Die geloofwaardigheid van die kerk en sy boodskap—Enkele Nuwe-Testamentiese perspektiewe" [The Credibility of the Church and Its Message—Some New Testament Perspectives], *NedGerefTeolTyd* 22 (3, '81) 166-178.

The credibility of the church in the eyes of outsiders depends to a large extent on the ability of believers to display an effective Christian life-style. Passages like Mt 5:13-16; Jn 17:20-23; and 1 Pet 2:11-12 illustrate the importance of the reaction of *hoi exō*. The secret of credibility lies in the church's rediscovery of its own identity as an eschatological community representing a viable alternative society in the world.—B.C.L.

662. J. F. JANSEN, "The Pastoral Image in the New Testament," *Austin Seminary Bulletin* [Austin, TX] 94 (8, '79) 13-21.

According to the NT, authentic pastoral ministry is a participation in and a continuation of the

pastoral ministry of Jesus the good shepherd. 1 Pet 5:1-4 links effective pastoral leadership with mutual respect among all members of the Christian community. It insists that pastoral ministry be done willingly, eagerly, and in an exemplary manner.—D.J.H.

663. E. LOHSE, "Die Entstehung des Bischofsamtes in der frühen Christenheit," *ZeitNTWiss* 71 (1-2, '80) 58-73.

The references to *episkopoi* in Philippians, the Pastorals, Acts, *1 Clement*, *Didache*, and Ignatius' writings show that the term was used in the Hellenistic Gentile-Christian communities, not in the Jewish-Christian communities of Palestine. The concept of *episkopos* was taken over from the Hellenistic world, but given a specifically Christian content when the OT image of caring for God's flock was joined to the confession of Christ as *episkopos* and *archipoimēn* of his people. The office of overseer as it is described in the Dead Sea scrolls cannot be viewed as the origin of the Christian episcopate.—D.J.H.

664. J. H. ROBERTS, "Skriptuurlike grondslae vir die ekumenie" [The Scriptural Basis for Ecumenism], *NedGerefTeolTyd* 22 (3, '81) 188-200.

Recent theological discussion on the church has moved away from the individualistic approach of 19th-century liberal theology, and now accepts the church as an essential part of the gospel. The unity of the church, its reconciling role, and its functions as eschatological sign, body of Christ, and building of God, represent important elements of the scriptural basis for ecumenism. They are discussed here for their relevance to the situation of a divided church.—B.C.L.

665. B. VAN IERSEL, "Who according to the New Testament has the say in the Church?" *Concilium* 148 ('81) 11-17.

Except in the Pastorals, the NT assigns the ultimate responsibility for making decisions to the assembled community. There may even be vestiges of a procedure in which decisions were taken by majority vote in the absence of unanimity. The legitimation of this authority was based on reference back to the origin of Christianity. The Pastorals, on the other hand, made the officials in the churches responsible for decisions. Altogether, the synodal model of the church is more in accordance with the NT; the Pastorals present an exception to the rule.—D.J.H.

666. R. WINLING, "Le christianisme primitif comme 'paradigme': évolution d'une problématique (d'Engels à Garaudy) II. Etapes d'une évolution," *RevSciRel* 55 (3, '81) 198-205.

The first part of this installment [see § 26-278] outlined the controversy that began in 1902 between E. Losinsky and P. Göhre regarding the compatibility of socialism and primitive Christianity. The second part traces the development from 1895 to 1908 of K. Kautsky's interest in Jesus, and sketches his thoroughly deterministic explanation of Christian origins. [To be continued.]—D.J.H.

667. S. WOODWARD, "The Provenance of the Term 'Saints': A *Religionsgeschichtliche* Study," *JournEvangTheolSoc* 24 (2, '81) 107-116.

The developing sense in Daniel and the Qumran writings of the exaltation of the redeemed to heavenly status in the kingdom prepared the way for the NT's radical reorientation in applying the term *hoi hagioi* to human rather than heavenly beings. The old idea that angels stand nearer to God, and so are holier than human beings, was weakened significantly before it was finally

discarded in the NT with the advent of Jesus' kingdom. The NT use of "saints" captures the early Christians' kingdom-consciousness and illuminates their extraordinary sense of nearness to God.—D.J.H.

Various Themes

668. A. AMMASSARI, "Lo statuto matrimoniale del re di Israele (Deut. 17,17) secondo l'esegesi del 'Rotolo del Tempio' (57,15-19) e le risonanze neotestamentarie (Ef. 5,23-33; Apoc. 21,9-10)," *EuntDoc* 34 (1, '81) 123-127.

The exegesis of the law concerning the marriage of the king (Deut 17:17a) in 11QTemple 57:15-19 and the discussion of it in the Mishnah contribute to a deeper understanding of two NT texts that celebrate the marriage of Christ in a historical and an apocalyptic sense (Eph 5:23-33; Rev 21:9-10).—D.J.H.

669. R. E. AVERBECK, "The Focus of Baptism in the New Testament," *GraceTheolJourn* 2 (2, '81) 265-301.

An investigation of references to water-lustration and baptism in the Septuagint, early rabbinic literature, the Dead Sea scrolls, Josephus' writings, and the NT reveals the importance of commitment in Christian baptism. Baptism involves both repentance and future dedication; it is not only a demonstration of faith but also a promise of faithfulness.—D.J.H.

670. J. BOERGER, "A Biblical Basis for Social Involvement," *Crux* 17 (3, '81) 4-10.

Christians are called to take part in the world of culture in order to express their full humanity as God's image-bearers and to bring the peace and justice of God's rule into a fallen world. The Christian vocation touches on the entire perspective of God's work in history, though the attempt at bringing the orders of this world under God's rule must remain a penultimate goal.—D.J.H.

671. P. BORGES, "Miracles of Healing in the New Testament. Some Observations," *StudTheol* 35 (2, '81) 91-106.

The doctrine of God as Creator is fundamental to the Judaeo-Christian monotheistic model for understanding sickness and healing. (1) In the NT the idea of sickness as caused by one's own fault (or as God's punishment for personal guilt) is merely one possibility among many. (2) The NT view of health embraces the whole person, including physical health and a religious-ethical life that accords with God's will. (3) Although evil forces can bring about disease, God through Jesus Christ is understood to have overcome the powers of evil. Few of the NT stories about bodily sickness mention evil spirits as the cause. (4) Blindness, paralysis, violent injury, etc., are generally described in naturalistic, realistic ways. (5) The healings by Jesus and the disciples are interpreted as particular deeds of power that the Creator performs on his creatures.—D.J.H.

672. I. BROER, "Die Christen und der Friede," *Diakonia* 12 (6, '81) 365-376.

After discussing peace as a goal among the Greeks and Romans, and noting the theological depth of the OT idea of *šālôm*, the article explores the various aspects of Paul's understanding of peace: the reconciliation of God with human beings in Jesus Christ, the consequence of salvation, reconciliation between persons, and the end of human activity. Then it shows how

Jesus everywhere called for an attitude leading to peace and reconciliation among persons, even though he expected the definitive and ideal peace only at the coming of the kingdom. Observations on the present significance of the biblical teaching on peace conclude the article.—D.J.H.

673. B. J. BROOTEN, "Jüdinnen zur Zeit Jesu. Ein Plädoyer für Differenzierung," *TheolQuart* 161 (4, '81) 281-285.

In their efforts to distinguish Jesus' attitude toward women from that of his Jewish contemporaries, some Christian theologians in the 1980 *Concilium* fascicle devoted to women in a male church presented Judaism in a far more negative light than the ancient sources warrant. They concentrated on what certain rabbis said about women rather than on the Jewish women themselves, and ignored the rich diversity of outlooks within rabbinic Judaism.—D.J.H.

674. A. CHARBEL, "O 'Falar em Línguas' no Novo Testamento," *RevistCultBíb* 4 (15-16, '80) 305-309.

This discussion of speaking in tongues examines the relevant passages in 1 Corinthians, Acts, and Mk (16:17).—D.J.H.

675. W. J. DUMBRELL, "The Content of the Gospel and the implications of that content for the Christian community," *RefTheolRev* 40 (2, '81) 33-43.

Examination of some key NT passages that throw light on the gospel in relation to its OT background reveals that the term "gospel" has been too narrowly construed, too personalized, and too subjectively applied from a base that can only be described as restrictively redemptive. The content of the gospel as linked in the Synoptic Gospels to the concept of God's kingdom, or in Paul's letters to God's fidelity to the promises made to Abraham, refers directly to God's intention through Jesus' ministry to accomplish by the act of redemption in Christ not merely the salvation of the redeemed but the restitution of all things.—D.J.H.

676. L. FRANKOVITCH, "Five models of love in Scripture," *HomPastRev* 82 (1, '81) 61-66.

Scripture presents at least five models for loving other people: as God loves, as Jesus loves, as the Spirit loves, as one loves oneself, and as we would like others to treat us.—D.J.H.

677. G. GIAVINI, "La donna nella Bibbia. Appunti per un discorso," *ScuolCatt* 109 (3, '81) 258-269.

After describing the place of women in ancient Israel and noting certain OT correctives to male dominance in ancient Near Eastern society, the article discusses the status of women in Judaism at the time of Jesus with reference to their civil rights, religious situation, and daily life. Then it shows how in the NT, even though the masculine point of view prevails, there are some substantially new elements in the attitudes toward women.—D.J.H.

678. F. HAHN, "Die christologische Begründung urchristlicher Paränese," *ZeitNTWiss* 72 (1-2, '81) 88-99.

After introducing early Christian paraenesis and listing its major characteristics, the article explores the various ways in which the NT Epistles provided a christological foundation for their paraenetic material (e.g. baptism in the name of Jesus, the love command, the return of the Lord, Jesus' proclamation of the kingdom) and how they placed this material within a clear

theological framework (e.g. Ephesians 4–6). No early Christian paraenesis lacked a connection to the proclamation of the gospel or a christological basis.—D.J.H.

679. F. HAHN, "The Confession of the One God in the New Testament," *HorBibTheol* 2 ('80) 69-84.

In Deut 6:4 ("Hear, O Israel: Yahweh, our God, Yahweh is one") the ancient confession that Yahweh is the God of Israel (see Josh 24:17; Deut 26:3, 5-9) was expanded into a confession of this God's singularity. The NT confession of the one God achieved its fullest development in Hellenistic-Jewish Christianity and in the Christian communities arising from pagan society. The one God was affirmed as Father and Creator, and much significance was attached to his eschatological activity in raising the dead. It was also recognized more clearly that the work of Jesus as the Son of God and the work of the Father constituted a unity.—D.J.H.

680. J. F. JANSEN, "Appropriating New Testament Covenant Vocabulary in Ecumenical Commitment," *Austin Seminary Bulletin* [Austin, TX] 96 (Special Issue, '81) 27-37.

The use of *diathēkē* in the NT reminds us that God's will is to overcome division, and calls for our obedient and faithful response. Paul also found in *koinōnia* a suitable vehicle for expressing the relationship conveyed by the Hebrew term *hesed*: the result of a divine action that entails some very clear responsibilities.—D.J.H.

681. E.-J. KÄLIN, "A quand la résurrection?" *NovVet* 56 (3, '81) 186-194.

Nothing in the NT favors either immediate resurrection or annihilation after death. The NT writers retained the Semitic insistence on the unity of the person, without denying complexity. Hellenism, which perceived the proper nature of the spirit, supported their emphasis on the survival of the "I" beyond death, without leading them into a dualism that opposed body and soul as two antagonistic realities.—D.J.H.

682. W. KLAIBER, "Wann beginnt die Ehe und was begründet sie? Materialien zu einer aktuellen Frage aus der Bibel und ihrer Umwelt," *TheolBeitr* 12 (5, '81) 221-231.

An examination of the origins of marriage and of what its basis was in the ancient world, the OT and Judaism, Hellenistic and Roman culture, and the NT and the early church reveals that insistence on indissolubility and on sexual relations only within marriage set the early Christians apart from their contemporaries. Openness to lifelong and total partnership is characteristic of the NT view of marriage.—D.J.H.

683. J. KUDASIEWICZ, "Elementy eklezjalne w tekstach ustanowienia Eucharystii (Éléments ecclésiaux dans les récits de l'institution de l'Eucharistie)," *StudTheolVars* 18 (2, '80) 29-48.

The words of institution at the Last Supper go back in their main substance to the words and deeds of Jesus himself. Jesus explicitly and consciously linked his deeds with the Jewish paschal meal, the Sinai covenant, and the Servant Songs. In addition to interpreting his death as sacrificial, expiatory, and salvific, he showed that he was creating a new people of God. Just as God had created his people through the exodus, Jesus did it through the apostles. The image of the meal, which creates the community, is an image of the kingdom of God and a prophetic sign of participation in the eschatological goods promised by God to his people. Shedding blood for many also creates the new community; thus both at Sinai and at the Last Supper, the covenant and salvation are intimately connected.—J.P.

684. E. A. LAVERDIERE, "Proclaiming the Death of the Lord," *Emmanuel* [New York] 87 (9, '81) 493-500.

The key elements in the NT understanding of the Eucharist can be summarized by three words: proclamation (see 1 Cor 11:26), liberation (see Lk 24:13-35), and communion (see Acts 2:42-47).—D.J.H.

685. E. LOHSE, "Das Evangelium für die Armen," *ZeitNTWiss* 72 (1-2, '81) 51-64.

The preaching of Jesus, the early Christian tradition, and the Evangelists all agree that God gives richly and beyond all expectation to the poor who stretch out their hands to him in prayer, whereas the rich carelessly pass over the truth of the gospel. Paul celebrated the poverty of Christ (see 2 Cor 8:9), who put aside his divine richness and became a human being (see Phil 2:6-11). The church of Jesus Christ must live in solidarity with the poor, without turning this into an ideology or a political program.—D.J.H.

686. E. C. B. MACLAURIN, "The Canaanite Background of the Doctrine of the Virgin Mary," *Religious Traditions* [Sydney] 3 (2, '80) 1-11.

The Ugaritic texts use the title *btlt* ("virgin") of the goddess Anath in much the same way as Christians speak of the "Virgin Mary." The article calls attention to Ugaritic texts about Anath that find echoes in the NT, especially in Mt 1:20-23 and Lk 1:26-38.—D.J.H.

687. C. F. D. MOULE, "A Christian Understanding of Law and Grace," *Christian Jewish Relations* [London] 14 (1, '81) 52-61.

Attention to the relevant NT texts shows that the distinctive feature in Christianity's treatment of law and grace was the conviction that the church is the Israel of the new covenant and that belonging to it is possible for all alike by God's generosity alone. In short, there is no way of being in the covenant except through trust in God.—D.J.H.

688. J. ODASSO, "La Biblia, ¿Un formulario de oraciones?" *Estudios Teológicos* [Guatemala City] 7 (14, '80) 241-248.

The Bible expresses the understanding and experience of prayer that God has revealed to his people in the course of time. The relevant biblical material is listed under these headings: great leaders of prayer in the OT, the prayer of the great women of Israel, the NT (when Jesus prayed, Jesus' teaching on prayer, the prayers of Jesus), Acts, and Paul.—D.J.H.

689. J. J. PILCH, "Biblical Leprosy and Body Symbolism," *BibTheolBull* 11 (4, '81) 108-113.

Pursuing the anthropological insights of A. Kleinman and M. Douglas, this study suggests that leprosy in the Bible symbolized concern for the purity and cleanliness of the social body. The OT rules about unclean skin, garments, and walls (Lev 13:1-14:57) dealt essentially with the dangers arising from the invasion of boundaries. The cleansing of lepers in the Gospels should be given a sociocultural or ethnomedical interpretation rather than a biomedical or biophysical one.—D.J.H.

690. R. RUMIANEK, "Obraz pasterza na Starożytnym Wschodzie i w Biblii (L'immagine del pastore nell'Antico Oriente e nella Bibbia)," *StudTheolVars* 19 (1, '81) 5-20.

The use of a pastoral metaphor to describe the relationship of gods and kings with their people

was common in antiquity. In biblical literature and the Qumran writings, the title "shepherd" was applied to leaders in the religious domain (e.g. to God in Pss 23:1; 80:2; Gen 48:15; and to the *mēbaqqer* in CD 13:9). The word appears as a messianic title rarely and debatably in rabbinic literature, but extensively in the NT.—J.P.

691. G. S. SLOYAN, "Faith and Law: An Essay toward Jewish-Christian Dialogue," *JournEcum Stud* 18 (1, '81) 93-103.

(1) The overall traditional reminiscence about Jesus is that he observed the Law, like many other Jews, as a matter of course without questioning it. Nevertheless, the general recollection of Jesus' dealings with cultically unclean people, and of his sayings, suggests that he was consciously critical of a certain range of precepts in the Law. (2) Paul presumably observed the Law when in Jewish circumstances, but he also disregarded it for didactic purposes. He obviously knew how Jesus had liberated his followers in this regard. Even so, the Torah still had binding force for Paul as a safe guide to the conduct of life in all matters short of constituting a means of divinely intended righteousness.—D.J.H.

692. T. SORG, "Die Bibel zum Thema Frieden. Versuch einer Bestandsaufnahme," *TheolBeitr* 12 (6, '81) 254-267.

The article first considers three aspects of *šālôm* in the OT: as a word of greeting and blessing, as signifying the opposite of war, and as signifying the eschatological reign of God. Then the NT understanding of *eirēnē* is studied under four headings: Jesus as the bringer of peace, peace as the fruit of redemption, the Christian's ministry of peace, and the reign of peace in the end-time. There are five concluding observations on the Christian witness to peace today.—D.J.H.

693. F. STAGG, "Eschatology," *OneChrist* 17 (3, '81) 255-270.

Biblical eschatology is the view that God is working within history to bring it to its goal, in both judgment and redemption. After distinguishing eschatology from apocalyptic, the article surveys eschatology in the OT and in various parts of the NT (Gospels, Revelation, Pauline letters). It also describes some modern approaches to eschatology: popular-apocalyptic, critical-academic, creedal-formal, Marxist-secular, and prophetic.—D.J.H.

694. P. STARKEY, "Biblical Faith and the Challenge of Religious Pluralism," *International Review of Mission* [Geneva] 71 (281, '82) 66-77.

Acts 4:12 ("there is salvation in no one else") affirms that Jesus is the source of salvation for the Christian community, but does not necessarily deny that others might be vehicles of God's saving grace. Jn 14:6 ("no one comes to the Father, but by me") reflects the early Christians' struggle for credibility and survival. Some passages in the Bible (e.g. Gen 12:1-3; Amos 9:7; Mt 7:21; 25:31-46; Jn 3:17; Rom 3:27-4:25; 9:14-29) present a universalistic picture of God's saving activity. The biblical concept of the Spirit may be useful in dealing with the tension between the universal and particular claims of the Christian faith in our religiously pluralistic world.—D.J.H.

695. K. J. THOMAS, "Husband-Wife Relations: A Hermeneutical Case Study," *NESTTheolRev* 3 (2, '80) 20-30.

Using the hermeneutic of differentiation discovered in Jesus' teaching on divorce, the article

identifies, analyzes, and evaluates the traditional and nontraditional elements in the NT texts on husband-wife relationships (1 Cor 7:1-7; 11:2-16; 14:33-36; Eph 5:21-6:9; Col 3:18-4:1; 1 Tim 2:8-15; Tit 2:4-5; 1 Pet 3:1-7). The nontraditional elements challenge the traditional role of the husband: The principle of a new relationship "in the Lord" calls on the husband to change his relationship with his wife into one of mutual submission. The application of the hermeneutic of differentiation also suggests that women may assume a leadership role in worship equal to that of men.—D.J.H.

696. M. VELLANICKAL, "Norm of Morality according to the Scripture," *Biblehashyam* 7 (3, '81) 121-146.

In the teaching of Jesus, the kingdom of God and divine sonship were normative for moral judgment. Since these two realities have become incarnate in the life of Jesus Christ, the imitation of Christ is in Christianity the principle nearest to a moral absolute. But the objectivity of moral judgment depends also on the law of the Spirit at work in the Christian and in the church.—D.J.H.

697. P. H. WIEBE, "The New Testament on Divorce and Remarriage: Some Logical Implications," *JournEvangTheolSoc* 24 (2, '81) 131-138.

The NT teaching on divorce and remarriage can be summarized in the following principles: (1) Initiating divorce is permissible when one's spouse is unchaste. Remarriage, without guilt of adultery, is permissible for those initiating the divorce. (2) Initiating divorce and subsequently remarrying is not permissible when the divorce is initiated for reasons other than one's spouse's unchastity. Initiating divorce for other reasons is generally discouraged but nevertheless permitted. (3) Those divorced by their spouses for reasons other than unchastity may remarry without guilt. (4) Those divorced by their spouses for their unchastity are guilty of adultery, and those who marry them are also guilty of adultery.—D.J.H.

698. I. WILLI-PLEIN, "Israel als Bezeichnung eines nachisraelitischen Gottesvolk I. Nathanael," *Judaica* [Basel] 37 (2, '81) 70-75; "II. Jüdische 'Restgemeinden' als 'wahres Israel'?" 37 (3, '81) 148-153.

(1) According to Jn 1:47, Jesus said: "Truly, an Israelite in whom there is no guile." The mistranslation of the adverb *alēthōs* as an adjective ("a true Israelite") has resulted in anti-Jewish interpretations. (2) In the Qumran literature there is no talk of a "true Israel," nor was there such talk among the other Jewish groups of NT times. [To be continued.]—D.J.H.

THE WORLD OF THE NEW TESTAMENT

699. D. MENDELS, "The Five Empires: A Note on a Propagandistic *Topos*," *American Journal of Philology* [Baltimore, MD] 102 (3, '81) 330-337.

The topos of four Eastern empires (Assyria, Media, Persia, and Macedonia) plus Rome as the fifth emerged in the last half of the 1st century B.C. in Greek and Roman literature. From then on it was used in this and similar forms by Rome's flatterers and enemies all over the empire. The stimulus to turn the theory into a propagandistic topos could have arisen when Rome started to interfere intensively in the regions that belonged to the first three empires, namely in the 1st century B.C.—D.J.H.

700. M. J. CHIAT, "Ancient Synagogues in *Erez Yisrael*," *Conservative Judaism* [New York] 35 (1, '81) 4-18.

Regional cultural variations, often dramatic in degree, existed in Palestine during the first five centuries A.D. These differences must be considered if we are to understand fully the diversity in synagogue art and architecture during the talmudic era. The synagogues in and around Tiberias, along the western shore of the Sea of Galilee, illustrate both the problems associated with the obsolete chronological-typological dating system and the advantages accruing to the geographical-cultural approach.—D.J.H.

701. S. DERFLER, "A Terracotta Figurine from the Hellenistic Temple at Tel Beer-sheba," *IsrExplJourn* 31 (1-2, '81) 97-99, plate 17.

In an ash pit underneath the courtyard of the temple at Tell Beer-sheba was found a terracotta figurine representing two women, apparently two goddesses seated on a single throne. The two figures must be Demeter and Persephone, who are usually regarded as representing complementary aspects of the female—mother and maiden. The closest parallel to this object is a figurine from Larnaca on Cyprus.—D.J.H.

702. G. G. GARNER, "Strato's Tower, Caesarea," *Buried History* [Melbourne] 17 (2, '81) 7-16.

Underwater research at Caesarea Maritima [see § 25-1092] has afforded insight into both port construction techniques of the early Roman empire and the influence of Herod the Great in effecting the construction of such a harbor. It was one of the largest harbors in the Roman world, with an area of about 200,000 square meters. Between them the quays are estimated to have provided some 1,500 meters of berths for ships, excluding the finger-jetties.—D.J.H.

703. H. GEVA, "The 'Tower of David'—Phasael or Hippicus?" *IsrExplJourn* 31 (1-2, '81) 57-65, plate 7A.

The accepted identification of the ancient tower (known as the "Tower of David") incorporated in the present citadel beside the Jaffa Gate in Jerusalem is Phasael. But a careful reading of Josephus' account in book 5 of *War* and a reexamination of the archaeological evidence suggest that this tower should be identified as Hippicus.—D.J.H.

704. D. M. JACOBSON, "The Plan of the Ancient Haram el-Khalil in Hebron," *PalExplQuart* 113 (2, '81) 73-80.

L. H. Vincent's architectural analysis of the Haram el-Khalil in Hebron strengthened the case for assigning it to the same epoch as Herod's Temple. In this article, the geometrical principles governing the plan of the Hebron structure as a whole are examined, revealing a close geometric correspondence between the Hebron and Jerusalem structures. A third structure, the Damascus temenos (dated by an inscription to A.D. 15/16), shares the same architectural tradition, which flourished in Palestine and Syria at the very beginning of the Christian era.—E.G.B.

705. W. KLAIBER, "Archäologie und Neues Testament," *ZeitNTWiss* 72 (3-4, '81) 195-215.

Archaeology has contributed significantly to our knowledge of the political, social, economic, cultural, and religious history of the world in which the NT originated. The results of archaeological research have strengthened confidence in the relative reliability of ancient traditions

and historians. Contact with archaeological research can help NT scholars to develop a wider vision of their field, and may even have important implications for NT theology. Extensive bibliographic information about archaeology and the NT is given in the footnotes.—D.J.H.

706. E. M. MEYERS AND C. L. MEYERS, "Finders of a Real Lost Ark," *BibArchRev* 7 (6, '81) 24-39.

Recent excavations at Nabratein in Upper Galilee have uncovered a beautifully carved pediment stone from the synagogue's holy ark, or Torah shrine. This 3rd-century A.D. pediment is the first and only part of a Torah shrine to have survived from high antiquity. The powerful lions, the rosettes, the scallop shell, and the gable itself reflect themes of fertility and immortality, and underscore the importance of the holy ark as the focal element of the synagogue in which it stood. This discovery was anticipated by the discovery in 1980 of a 6th-century A.D. depiction of a Torah shrine on a pottery vessel. The Nabratein synagogue is actually three synagogues, one on top of the other. The first synagogue was built in the mid-2nd century A.D. as a "broadhouse." The basilical plan was adopted in the late Roman (mid-3rd century) and late Byzantine-Arab (mid-6th century) phases.—D.J.H.

707. E. M. MEYERS, J. F. STRANGE, AND C. L. MEYERS, "The Ark of Nabratein—A First Glance," *BibArch* 44 (4, '81) 237-243.

The late Roman synagogue at Nabratein, with its two phases, was the locus for the use and then disuse of the Nabratein ark fragment. This sacred piece of furniture, with its lions, shell, egg and dart motif, rosettes, and chain hole for the everburning light, stands out as a "parade" example of ancient Jewish art. The ark underscores the centrality of Scripture in the ancient liturgy, and graphically evokes the theme of the Ark of the Covenant with its merging of Temple and synagogue imagery.—D.J.H.

708. A. NEGEV, "Nabatean, Greek and Thamudic Inscriptions from the Wadi Haggag—Jebel Musa Road," *IsrExplJourn* 31 (1-2, '81) 66-71, plates 7B-10.

The sixteen inscriptions published in this article were discovered in 1978 in the course of constructing a new road linking the western shores of the Gulf of Eilat with the oasis of Feiran. The easternmost group of the five groups of inscriptions is less than one km. distant from the inscriptions of Wadi Haggag. Photographs, transcriptions, translations, and brief comments are provided.—D.J.H.

709. A. OVADIAH, "Was the Cult of the God Dushara-Dusares Practised in Hippos-Susita?" *PalExplQuart* 113 (2, '81) 101-104, plate VIIIB.

A basalt fragment inscribed in Greek with the name *Dysarei* was discovered in 1974 near the site of Hippos-Susita, a Decapolis city located along a Nabatean caravan route. Restoration indicates a dedicatory inscription to Dushara-Dusares, the chief god of the Nabateans, who was identified with both Dionysus and Zeus-Hadad. The inscription dates to the 2nd or 3rd century A.D., testifying to the westward expansion of this cult beyond the Hauran region during the Roman period.—E.G.B.

710. M. PICCIRILLO, "L'orciolo n. 7461 del Museo della Flagellazione (Studio Biblico Franciscano)," *Salmanticensis* 28 (1-2, '81) 399-402.

The globular juglet bearing the Greek name *Apollophanēs* (Flagellation Museum no. 7461)

can be dated to the late Hellenistic period. It may well have come from the necropolis at Tell Sandahanna (Marisa).—D.J.H.

711. R. REICH, "Archaeological Evidence of the Jewish Population at Hasmonean Gezer," *IsrExplJourn* 31 (1-2, '81) 48-52.

The first excavator of Gezer, R. A. S. Macalister, uncovered but did not recognize evidence that the site was inhabited in Hasmonean times by a Jewish community that observed the religious law (see 1 Macc 13:43-48). The water installation in the house in trench 10 that Macalister identified as a cistern was actually a Jewish ritual immersion bath. It is possible to point to six other such installations at Gezer.—D.J.H.

712. A. STROBEL, "Die alte Strasse am östlichen Gebirgsrand des Toten Meeres. Eine Streckenbeschreibung," *ZeitDeutschPalVer* 97 (1, '81) 81-92.

The article describes in detail a segment approximately 18 km. long of an ancient north-south road lying along the first plateau level on the east bank of the Dead Sea. The segment, which was traced on foot in August 1978, is divided into nine subsegments for purposes of description. Still in use in the 19th century, this road may have been constructed during the period of the Israelite monarchy. In the Hasmonean and Herodian periods, it connected the Arnon River, the fortress Machaerus, and Callirrhoe. The Romans used it in A.D. 73 to transport troops and war materials. The road is also reminiscent of the route implied in Mt 11:2 and Lk 7:20.—E.G.B.

Dead Sea Scrolls

713. F. GARCÍA MARTÍNEZ, "4Q Mes. Aram. y el libro de Noé," *Salmanticensis* 28 (1-2, '81) 195-232.

The article first presents a transliteration of the Aramaic text of 4QMess ar, a Spanish translation, and extensive textual and philological notes. Then it identifies Noah as the major character on the basis of several details in the text, and argues that 4QMess ar was originally part of the lost Book of Noah, which was also used in *1 Enoch*, *Jubilees*, and other Qumran writings.—D.J.H.

714. G.-W. NEBE, "Psalm 104:11 aus Höhle 4 von Qumran (4QPs^d) und der Ersatz des Gottesnamens," *ZeitAltWiss* 93 (2, '81) 284-290.

In its version of Ps 104:11, 4QPs^d (ca. 50 B.C.) presents some previously unattested textual variants. The most striking is the waw written in Old Hebrew script after *hywt*. This reading probably reflects a process of interpretation passing from *śdy* ("field") through *śdy* (a divine epithet) to the Old Hebrew waw (a substitute for the Tetragrammaton).—D.J.H.

715. M. SMITH, "Psalm 151, David, Jesus, and Orpheus," *ZeitAltWiss* 93 (2, '81) 247-253.

When the Hebrew text of Psalm 151 according to 11QPs^a is divided into its twenty-five poetic lines with the metrical units of each line separated and placed in vertical columns, the resulting arrangement indicates the need for a restoration between the words *ygydw* [*lw*] and *h'sym*: "But I shall recount his deeds. As my burnt offerings I shall offer thanksgiving." It also reveals that the rhetorical protest ("But who can tell . . . the Lord of all?") is an interpolation, and that words have been added at three points. If this reconstruction of the original poem is accepted, its supposed similarity to the Orphic tradition vanishes. Nevertheless, a mutilated version like

the one in 11QPs^a probably gave Christians and Jews in the 2nd or 3rd century A.D. an excuse to appropriate the common ancient picture of Orpheus and to identify him as Jesus or David.—D.J.H.

716. B. E. THIERING, "Qumran Initiation and New Testament Baptism," *NTStud* 27 (5, '81) 615-631.

1QS 6:13-23 describes four stages of initiation into the Qumran community in two grades: provisional membership, and full membership. At the stage of provisional membership, a water-washing rite was administered to mark the cleansing of the flesh from its ritual defilement. At the final stage, the spirit of holiness was given as the decisive purification of the soul in the community. It was assumed that, at the eschatological visitation, the flesh and spirit would come together and the two rites would become one. The Qumran doctrine of fleshly and spiritual membership adds an element that puts certain NT passages (e.g. Acts 8:12-16; 10:44-48; 19:5-6) in a different light.—D.J.H.

717. M. WEINFELD, "The Royal Guard According to the Temple Scroll," *RevBib* 87 (3, '80) 394-396.

The regulations concerning the Egyptian royal guard reported by Diodorus Siculus (1.70), who drew on Hecataeus of Abdera, shed light on the material about the king's guardians in 11QTemple 57. The two texts share the following features: (1) The instructions about the bodyguard open the set of regulations about the king's rule and his behavior. (2) The guards are expected to provide both physical care and moral supervision. (3) They should be selected and have the best education. (4) They should be over twenty years of age. (5) The king should be watched day and night. The two sources apparently reflect the royal ideologies prevalent in Egypt and Judah during the Hellenistic period.—D.J.H.

Dead Sea Scrolls, § 26-668.

Jewish Backgrounds

718. P. W. BARNETT, "The Jewish Sign Prophets—A.D. 40-70—Their Intentions and Origin," *NTStud* 27 (5, '81) 679-697.

The Jewish prophets from Theudas to A.D. 70, who were described by Josephus, cannot be classified as Zealots or Sicarii, messiahs, or pious charismatics. They are rightly referred to as "sign prophets," whose style of operation was modeled on the great figures of Israel's exodus and conquest. In seeking to perform signs, they sought to herald God's salvation and to force it into existence. Jesus, too, was hailed as a prophet who performed an exodus-conquest sign (the loaves) in a significant locale (the wilderness) and in the presence of a crowd (see Jn 6:1-15). Jesus was the first of these sign prophets, and his activities may have been a causal factor in their rise.—D.J.H.

719. M. BÜNKER, "Die rhetorische Disposition der Eleazarreden (Josephus, Bell. 7,323-388)," *Kairos* 23 (1-2, '81) 100-107.

The two speeches of Eleazar at Masada in Josephus' *War* 7:323-336 and 7:341-388 belong to the rhetorical genre of deliberation. Analysis of their structure shows that Josephus composed them with a clear consciousness of the rhetorical theory and practice of his time.—D.J.H.

720. D. COHN-SHERBOK, "The Alphabet in Mandaean and Jewish Gnosticism," *Religion* 11 (3, '81) 227-234.

Sefer Yeşirah, the earliest extant Hebrew mystical text of speculative thought, parallels many of the notions found in Mandaean gnosticism. In both traditions the alphabet plays a fundamental role in creation, and it is evident that the letters are instrumental in forming man as a microcosm. The doctrine of "Adam Kasia"—which conceives the universe as constructed anthropomorphically—is absent from *Sefer Yeşirah*, but in this work the Hebrew letters are linked with the various parts and organs of man. These striking similarities suggest that the concept of the creative power of the alphabet stems from a common source, and there is no doubt that such a belief was deeply rooted in early rabbinic Judaism.—D.J.H.

721. P. G. R. DE VILLIERS, "The Messiah and messiahs in Jewish Apocalyptic," *Neotestamentica* 12 ('78) 75-110.

The diverse portrayals of the royal messiah in *Psalms of Solomon* 17-18 and *I Enoch* 83-90, the levitical messiah in *Testaments of the Twelve Patriarchs*, and the messiah during the interregnum in *4 Ezra* show that one cannot construct a detailed system of messianic belief or convictions in Jewish apocalypticism. The person and action of the messiah were closely related to, and sometimes even determined by, the setting of the specific document in which he was described. A structural analysis of *4 Ezra* 12:3-35 concludes the article.—D.J.H.

722. A. DíEZ MACHO, "Nueva fuente para el Targum Palestino del día séptimo de Pascua y primero de Pentecostés," *Salmanticensis* 28 (1-2, '81) 233-257.

Since it was customary in the synagogues to read from the Targums on the seventh day of Passover and the first day of Weeks, the Maḥzorim may well preserve fragments of the Palestinian Targums. Thus MS De Rossi 3089 (978) of the Biblioteca Palatina de Parma is an important source for the Palestinian Targum of Exod 13:17; 14:16, 30-31; 15:1-18; and 20:2-17. The body of the article provides transcriptions of the Aramaic texts and then compares these texts with other targums.—D.J.H.

723. T. L. DONALDSON, "Levitical Messianology in Late Judaism: Origins, Development and Decline," *JournEvangTheolSoc* 24 (3, '81) 193-207.

By the late 2nd century B.C., Israel had witnessed the prominence of the high priest during 350 years of foreign domination, the role of the priestly warriors in delivering Israel, and the glories of the Hasmonean empire under its leader-priests. The passages that are most important for studying the development of belief in a levitical messiah are *I Enoch* 90:6-42; 19:12-17; *I Macc* 14:4-15; *Jubilees* 23:26-31; 31:13-20; *T. Levi* 8:11-17; 18:2-14; and various Qumran texts. The levitical messianologies of the Qumran writings and the proto-Sadducean literature (*I Maccabees*, *Jubilees*, *Testaments of the Twelve Patriarchs*) were parallel developments that sprang from a common source, but diverged at an early point and developed along different lines.—D.J.H.

724. S. FREYNE, "Galilean Religion of the First Century C.E. against its Social Background," *ProcIrBibAssoc* 5 ('81) 98-114.

Neither Hellenistic syncretism nor apocalyptic zealotism is likely to have been a dominant force in the religious life of Galilee in the 1st century A.D. The Galileans maintained a remarkable loyalty toward the Jerusalem Temple. Pharisaism before A.D. 70 and rabbinic scribalism

afterward made slow and often tenuous inroads into Galilean life. The other center of religious loyalty in Galilean Judaism was apparently holy men like Hanina ben Dosa and Jesus.—D.J.H.

725. D. W. GOODING, "A Sketch of Current Septuagint Studies," *ProcIrBibAssoc* 5 ('81) 1-13.

The article indicates the major directions in which Septuagint studies are moving, as well as the questions that these studies are raising and attempting to answer. Among the topics treated are the collation and editing of ancient manuscripts, the significance of D. Barthélemy's isolation of the *kaige*-recension and its guiding principles, the midrashic origin of some of the Septuagint's divergences from the Masoretic text, the debate over the "shorter" and "longer" texts, philosophies of translation in antiquity, the precise meaning of leading theological terms, and philological matters.—D.J.H.

726. R. HAYWARD, "The Present State of Research into the Targumic Account of the Sacrifice of Isaac," *JournJewStud* 32 (2, '81) 127-150.

The Targums of Genesis 22 convey the idea that Isaac as a grown man, in total agreement with Abraham, willingly consented to be bound in sacrifice upon an altar on the Temple mount. They present Isaac as a perfect victim and archetypal martyr: He was the lamb of sacrifice who, though not killed, was fully and completely offered. He had a vision of heaven, and his action had expiatory value. All future lamb-sacrifices recalled his Aqedah, and they and the site of their offering were validated by it. Isaac's sacrifice was regarded as integral to God's covenant with him, which was to issue in blessing for all peoples. God could be asked to remember the Aqedah, and thereby to bring redemption to Israel and answer Israel's prayers. The Aqedah happened at Passover, and the lamb of Isaac's offering was placed on the same theological level as the Paschal Lamb. When the Aqedah is correctly defined and understood, it is clear that the basic substratum of the targumic version was extant by the 1st century A.D.—D.J.H.

727. S. ISSER, "Jesus in the Samaritan Chronicles," *JournStudJud* 32 (2, '81) 166-194.

The story of Jesus and early Christianity is taken up in Samaritan Chronicles II, VI, and VII, which according to J. Macdonald's scheme represent works from the early medieval (or late ancient), late medieval, and modern periods, respectively. Their sources included Christian as well as Samaritan traditions, and the Chronicles themselves may have been dependent upon one another. They placed Jesus in the same category as the OT prophets, whom they considered false. A Samaritan reader familiar with the Chronicle traditions would have known exactly what was implied by the phrase "Jesus called himself a prophet."—D.J.H.

728. H. JACOBSON, "Ezekiel the Tragedian and the Primeval Serpent," *American Journal of Philology* [Baltimore, MD] 102 (3, '81) 316-320.

J. J. Scaliger attributed the ten trimeters about the serpent and Cain's murder of Abel in Epiphanius' *Panarion haeresium* 64.29.6 to Ezekiel the Tragedian. But these verses were most likely composed by the early Christian writer Methodius.—D.J.H.

729. H. JACOBSON, "Two Studies on Ezekiel the Tragedian," *GkRomByzStud* 22 (2, '81) 167-178.

(1) Since dramatic composition in antiquity was normally for the purpose of stage production and no cogent arguments to the contrary have been adduced for Ezekiel the Tragedian's *Exagōgē*, it is reasonable to assume that the play was intended for the stage and not simply to be

read. (2) Ezekiel may have taken Sophocles' *Oedipus Coloneus* as a Greek dramatic exemplar for Moses' exile from his native land, his encounter with divinity on sacred ground, and his future role as benefactor of the nation.—D.J.H.

730. A. S. KAPELRUD, "Domstanker i jødisk apokalyptikk" [Ideas of Judgment in Jewish Apocalyptic], *NorskTeolTids* 82 (2, '81) 65-77.

A survey of representative examples of Jewish apocalyptic literature (4 Ezra, 2 Baruch, Dead Sea scrolls, 1 Enoch, etc.) shows that they all foresaw a last judgment in which God would settle with those who opposed him. There were two views regarding the form that judgment would take: (1) The oldest, with clear OT roots, envisioned a great battle in which God's enemies would be checked and the righteous given their reward. (2) The second envisioned God as seizing power at the close of the evil end-time and judging individuals according to their deeds. The righteous, who had suffered for keeping God's ways, would live in joyful communion with God. The fate of the ungodly was less certain: On the one hand, they were said to suffer with screams of pain, and on the other, to be annihilated. In some cases, they might already have been punished in Sheol. The rejection of speculation about the fate of the ungodly and the admission of mercy as a possibility for sinners in 4 Ezra are unusual.—J.S.H.

731. A. KASHER, "The Jewish Community of Oxyrhynchus in the Roman Period," *JournJew Stud* 32 (2, '81) 151-157.

The Jews in Roman-Byzantine Oxyrhynchus were well organized as a self-contained body (i.e. community), dwelt together in their own quarter, and enjoyed the privilege of living by their ancestral laws. There is evidence that their community controlled its own funds and property, and was empowered with self-administration. As a distinct ethnic and religious unit, the Jewish community of Oxyrhynchus constituted a legal body fully recognized by the central authorities.—D.J.H.

732. R. A. KRAFT AND E. TOV, "Computer Assisted Tools for Septuagint Studies," *BullIntOrg SeptCogStud* 14 ('81) 22-40.

The IOSCS-sponsored project to create an up-to-date lexicon of Jewish translation Greek is finally under way in a fully committed and concrete fashion, with a significantly revised format and overall conception. The project aims to provide a comprehensive and flexible computer "data bank" for scholarly research on text-critical, lexical, grammatical, conceptual, translational, and bibliographic aspects of Septuagint study.—D.J.H.

733. S. LÉGASSE, "Les voiles du temple de Jérusalem. Essai de parcours historique," *RevBib* 87 (4, '80) 560-589.

This investigation of the veil in the Jerusalem Temple considers some key texts: 1 Kgs 7:31-35; Ezek 41:23-25a; 2 Chr 3:14; Sir 50:5-7; 1 Macc 1:22; Exod 26:31-37 and 36:35-38 (MT and LXX); *Letter of Aristeas* 85-86; Josephus' *Ant.* 14:105-109; and *m. Middot*. It also discusses the terms used for the Temple veil (Hebrew, Aramaic, and Greek), its probable postexilic and Babylonian origin, and the reports about its fate after A.D. 70 in Josephus' *War* 7:158-162 and *b. Git.* 56b.—D.J.H.

734. J. H. LE ROUX, "The 'last days' in apocalyptic perspective," *Neotestamentica* 12 ('78) 41-74.

The apocalypticists believed that they lived in the last days before the end of the world. Their

pessimistic outlook was shaped by their observation of the relative absence of God in history, their views concerning sin and the rule of Satan, and the real suffering they experienced. Nevertheless, they were convinced that God would end the course of history so that sinners could be punished and the faithful rewarded. Much attention was given to signs that the end was near, and to studies of history so as to calculate exactly how far the time had progressed.—D.J.H.

735. E. LÉVINAS, "Qui joue le dernier? Lecture talmudique," *BullCentProtEtud* 33 (5, '81) 7-22.

The dialogue in *b. Yoma* 10a refers to the political situation that will condition the messianic end of history, and gives reasons not only for Persia's future triumph over Rome but also for Rome's future triumph over Persia. The two empires (and Greece) function as vehicles for expressing the rabbis' ideas about power and the state (e.g. the victory of brute strength, morality in history, the place of Israel, and Roman law and order).—D.J.H.

736. J. N. LIGHTSTONE, "Oral and Written Torah in the eyes of the Midrashist: New perspectives on the method and message of the Halakic Midrashim," *StudRel/SciRel* 10 (2, '81) 187-193.

Mekilta deRabbi Ishmael Bo 8 (on Exod 12:15) illustrates a rhetorical pattern or form common to many passages in the document: (1) citation of Scripture; (2) statement of the accepted practice related to the scriptural injunction; (3) rhetorical questioning of whether the accepted version is correct, since unaided logic points to another, even if false, view of matters at hand; (4) citation of a different scriptural passage, or a more refined look at the originally cited text; and (5) demonstration that the new citation has ruled out the logical alternative raised at the third step and/or confirms explicitly or implicitly the accepted practice. The message of the pattern is that unaided reason is unequal to the task of determining the rabbinic law, even when logic takes the appropriate Scripture as its point of departure.—D.J.H.

737. H. A. LOMBARD, "The character, epoch (period), origins (motives) and methods of Jewish Apocalyptic," *Neotestamentica* 12 ('78) 20-40.

Apocalyptic gradually emerged within Jewish eschatology as an independent literary genre that conveyed a particular theological view of life and the world. It passed through an initial phase with the postexilic prophets (597-430 B.C.) and a classical period (200 B.C.—A.D. 100). Its origin lay mainly with the OT prophets and wisdom literature, though political, sociological, religious, and theological factors also played a role. The methods of the apocalypticists included reinterpretation, pseudonymity, *vaticinia ex eventu*, repetition, controversies with God, symbolic language, and discerning the history of God's relationship with his people.—D.J.H.

738. D. MENDELS, "A Note on the Tradition of Antiochus IV's Death," *IsrExplJourn* 31 (1-2, '81) 53-56.

The Jewish version of the Nabonidus story, which circulated in the 3rd and 2nd centuries B.C. (see 4QPrNab; Daniel 4), seems to have been applied in 2 Macc 9:5-27 to the tradition that Antiochus IV Epiphanes went to the East to rob a temple, was driven away (perhaps by the local clergy), contracted a disease, and died "owing to certain manifestations of divine displeasure" (see Polybius 31.9.4; 1 Macc 6:5-14). But the author of 2 Macc 9:5-27 did not include the final element of the Nabonidus story, the king's recovery.—D.J.H.

739. C. MILIKOWSKY, "Sdr-'wlm whtwspt' (*Seder 'Olam* and the Tosefta)," *Tarbiz* [Jerusalem] 49 (3-4, '80) 246-263.

Each of the six passages in *t. Soṭa* 12 has a parallel in *Seder 'Olam*. Four of the six passages contain indications that the text in *Seder 'Olam* was original and the parallel in the Tosefta derivative. Neither of the other two passages contradicts this pattern. Therefore, *Seder 'Olam* seems to have been available in an edited form before the redaction of the Tosefta.—D.J.H.

740. M. J. MULDER, "Der Wert der altjüdischen Exegese für die christlich-exegetische Arbeit," *Judaica* [Basel] 37 (3, '81) 129-147.

After describing the methods and modes of expression characteristic of Jewish exegesis in antiquity, the article singles out areas in which knowledge of rabbinic exegesis can contribute to Christian exegesis today: the text and interpretation of the OT, tradition history, ancient translations of the OT, NT background, homiletics and exegesis, and practical and organic thinking.—D.J.H.

741. J. NEUSNER, "Innovation through Repetition: The Role of Scripture in the Mishnah's Division of Appointed Times," *HistRel* 21 (1, '81) 48-76.

The Mishnah's Division of Appointed Times defined proper conduct for the Temple and the village on Sabbaths and festivals, bringing into a single framework of definition the principles of permitted and forbidden conduct in both places. Its task was to establish the mirror image of the Temple in the village by raising high walls of restricted movement and behavior. The tractates that give rules for the village and the home (*Šabbat*, *Beṣa*, *Mo'ed Qaṭan*, *'Erubin*) derived from minds capable of original and independent thought on topics provided by Scripture. Most of the tractates that take up the cult began in Scripture and built a secondary layer of facts and ideas without moving far from Scripture. The point of their scriptural literalism was to construct a bridge to the past. Although some elements in this Division may antedate A.D. 70, the system of Appointed Times as we know it comes from the period after Bar Kokhba's calamity.—D.J.H.

742. J. NEUSNER, "Max Weber Revisited: Religion and Society in Ancient Judaism with Special Reference to the Late First and Second Centuries," *SecondCent* 1 (2, '81) 61-84.

The issues that occupied the Mishnah's philosophical mode of forming ideas and defining questions emerged from the social circumstances of the Jewish people in the land of Israel during the late-1st and 2nd centuries A.D. The Mishnah's systematic preoccupation with sorting out uncertainties, resolving points of conflict, and bringing into alignment contradictory principles corresponds in thought to the confusion and doubt that disordered Israelite social existence in the aftermath of defeat and catastrophe. The Mishnah's message was that Israel's will is decisive: What the Israelite proposes is what disposes of questions, resolves conflict, and settles doubts. Its problems were those of landowners and householders; thus it was the voice of the Israelite landholding, proprietary class.—D.J.H.

743. J. NEUSNER, "Schrift und Tradition im Judentum unter besonderer Berücksichtigung der Mischna," *Kairos* 23 (1-2, '81) 51-66.

The French version of this article appeared in *StudRel/SciRel* and *RevHistPhilRel* [§ 25-1119]. The English original was first published in W. S. Green (ed.), *Approaches to Ancient Judaism II* (1980) pp. 173-193.—D.J.H.

744. J. NEUSNER, "The Talmud as Anthropology," *Religious Traditions* [Sydney] 3 (2, '80) 12-35.

Modern historical and theological investigations of the Talmud have asked it to speak in a language essentially alien to its organizing and generative categories of thought. But anthropology can help students of the Talmud to decipher the facts of its alien culture, to find out what the right questions are, and to state the larger issues of that culture as they are expressed through minute details. The anthropological approach not only describes and makes sense of the data but also compares the Talmud's system with other systems. Its aim is to bring to the surface the rabbis' integrated conception of the world and of the way in which people should live in that world.—D.J.H.

745. E. PATLAGEAN, "Empire de Rome, empire de Byzance," *RevÉtudJuiv* 139 (1-3, '80) 5-17.

From its inception in 1880, *Revue des Études Juives* has published many articles that either provide information about Jewish communities in the Roman and Byzantine empires or study rabbinic texts in their wider historical settings. For some time the spirit of French republicanism and the situation of the Jewish community in France combined to produce a lively interest in the Roman and Byzantine periods. Since 1945, however, the journal has turned its attention in other directions.—D.J.H.

746. P. H. PELI, "From Prophecy to Prayer. On Prayer and the Prayer in Judaism of Late Antiquity," *Tanur Yearbook* [Jerusalem] ('78-'79) 45-70.

In postbiblical Judaism, prayer was developed for the first time as a formal activity detached from Temple worship and sacrifice. With the institution of daily prayer obligatory on every member of the house of Israel, each person received the wherewithal to become like a prophet capable of communicating with God. The contents of the Jewish prayer book represent an attempt to continue the flow from the spontaneous inspiration of the privileged few (prophecy) to the daily structured experience of the whole community (prayer).—D.J.H.

747. A. SCHEIBER, "Le folklore juif dans la *Revue des Études Juives*," *RevÉtudJuiv* 139 (1-3, '80) 19-37.

In the one hundred years of its existence, *Revue des Études Juives* has published articles on Jewish folklore by V. Aptowitzer, W. Bacher, A. Büchler, S. Krauss, I. Lévi, and other distinguished scholars. Their contributions are reviewed in this article under six headings: haggadah and legend; midrashic texts; legends, stories, and collections of stories; popular poetry and proverbs; popular customs; and magic and amulets.—D.J.H.

748. E. L. SEGAL, "'The Same from Beginning to End.' On the Development of a Midrashic Homily," *JournJewStud* 32 (2, '81) 158-165.

In the homily in *Genesis Rabbah* 30:8, it is possible to discern four stages of evolution: (1) the comment on Exod 3:1 in which Rabbi Levi or Rabbi Yohanan observed that Moses was a shepherd from beginning to end on the basis of the syntactically unnecessary *hāyāh* ("was"); (2) the formulation of a general rule for all the "was"-verses (that "was" means "the same from beginning to end") and the development of a homily emphasizing a preordained pattern of history from Adam to Mordecai, i.e. from death to redemption; (3) the redactor's application of the general rule to Noah in Gen 6:9; and (4) the addition of the names of other biblical figures by copyists or editors of later midrashic collections.—D.J.H.

749. D. W. SUTER, "Māšāl in the Similitudes of Enoch," *JournBibLit* 100 (2, '81) 193-212.

The Similitudes of Enoch (*1 Enoch* 37-71) is an apocalypse composed of three discourses (chaps. 38-44, 45-57, 58-69) that can be labeled *mēšālīm* because of the complex set of comparisons and likenesses they contain—comparisons and likenesses that reflect topics traditionally associated with the *māšāl*. The work defends the ultimate justice of God by establishing a comparison between his ordering of the cosmos and the inevitability of the ordering of society that will take place at the last judgment. The creative activity of God in defeating the powers of chaos and establishing order is transferred from cosmos to society through a *māšāl*.—D.J.H.

750. S. W. THERON, "Motivation of paraenesis in 'The Testaments of the Twelve Patriarchs,'" *Neotestamentica* 12 ('78) 133-150.

The article investigates the paraenetic motivations in the various strata of *Testaments of the Twelve Patriarchs*: the biographical framework, the "sin-exile-return" sections, the Levi-Judah material, the haggadic midrash, and the secondary sections (paraenetic homilies, apocalyptic additions, Christian additions). The paraenesis and its motivations indicate a pre-Christian situation, the primary stratum pointing to a more primitive Hebrew situation, and the secondary stratum to a later situation when apocalyptic motivation had come into vogue.—D.J.H.

751. R. YANKELEVITCH, "Ḥylwt-h'zr mgysryh wsb'styh kgwrm bmrđ hḥwrbn (The Auxiliary Troops from Caesarea and Sebaste—A Decisive Factor in the Rebellion against Rome)," *Tarbiz* [Jerusalem] 49 (1-2, '79-'80) 33-42.

The Roman *auxilia* in Judea in the 1st century A.D. were manned mainly by cohorts from the Gentile cities of Caesarea and Sebaste. During periods of struggle and tension, the Gentile soldiers sided with the non-Jews. If these units had included Jews or been made up of foreign soldiers, a major cause of agitation between Jews and Gentiles might have been avoided.—D.J.H.

Greco-Roman Backgrounds

752. P. BENOIT, "La prière dans les religions gréco-romaines et dans le Christianisme primitif," *Tantur Yearbook* [Jerusalem] ('78-'79) 19-43.

Even though traditional Greek religion was greatly appreciated by the tragedians and philosophers as well as the common people, religious beliefs and rituals were slowly but surely threatened by the development of culture, intellectual curiosity, and moral aspirations. A comparison of the Greek and early Christian religious outlooks highlights the following aspects of the God of the Bible: unique, spiritual, personal, providential, moral, loving, offering union to all in Christ, and procuring the salvation of the whole person. The profound differences between Greek prayer and Christian prayer are illustrated by reading Proclus' fourth hymn alongside Eph 1:3-14.—D.J.H.

753. H. D. BETZ, "The Delphic Maxim 'Know Yourself' in the Greek Magical Papyri," *HistRel* 21 (2, '81) 156-171.

The interpretations of the Delphic maxim "Know yourself" in the philosophical tradition seem to have attracted the attention of magicians. But the magicians interpreted its mantic language within a different frame of reference, and on their own terms, as "Consult your personal daimon." The maxim was taken as an order to conjure up one's personal daimon and to get control of it by magical procedures; when the daimon appeared, the magician could then

submit questions and receive answers. This type of interpretation and procedure is found in *Papyri Graecae Magicae*.—D.J.H.

754. I. G. COMAN, "L'immortalité chez les Thraco-Géto-Daces," *RevHistRel* 198 (3, '81) 243-278.

A rereading of mostly Greek texts on the religion of the Thracian Getae, together with the evidence of archaeological discoveries, affirms the originality of their beliefs in immortality, the complex relationship between their beliefs and those of the neighboring Greeks (e.g. Pythagoreanism and Orphism), and the analogies that facilitated their conversion to Christianity. The Getae believed that they could acquire immortality by practicing wisdom (justice, bravery, ascetic simplicity, and piety) and by sending a sacrificial messenger bearing their prayers of petition to Zalmoxis, their savior-daimon, every four years. Though only enjoyed directly by the aristocrats, a second mode of attaining immortality was through initiation into the mysteries of Zalmoxis. In this connection, Herodotus reports that Zalmoxis was mourned for three years, as if dead, and then reappeared on earth at the fourth year, indicating an eschatological type of immortality. The solar-celestial nature of Zalmoxis and the immortality he conferred is attested by archaeological remains, which also suggest that the immortality or "resurrection" envisaged by the Getae included the body. As a therapeutic divinity, Zalmoxis did not dissociate body and soul. Both Origen and John Chrysostom denied that Zalmoxis' immortality was in any way comparable to that conferred by Christ. Thus as witnessed in the writings of some of the Church Fathers, immortalization became a point of encounter between the cult of Zalmoxis and Christianity.—E.G.B.

755. F. W. DANKER, "On Stones and Benefactors," *CurrTheolMiss* 8 (6, '81) 351-356.

The diction and syntax of formal Greek inscriptions clarify numerous NT passages (e.g. Acts 15:23-29; Lk 2:1-14). Written in chancery prose ("bureaucratese"), these inscriptions frequently honor a public figure for benefactions bestowed on a province or city. Many were produced by small clubs and associations whose chief interest was fellowship, with varying degrees of religious observance, and with a primary concern for decent burial.—D.J.H.

756. T. HERGESEL, "Aretalogia starożytna. Szkic genologiczny (Aretalogie. Versuch einer näheren Gattungsbestimmung)," *RoczTeolKan* 26 (1, '79) 35-41.

Aretalogy as narrative belongs to the literary genre of epic. Two kinds of aretalogy can be distinguished—sacred and biographical—with each exhibiting particular literary characteristics. Sacred aretalogies (e.g. the Epidaurus inscriptions about Asclepius) contain three constitutive elements: identification of the sick person, diagnosis of the sickness, and description of the method of healing. The actual deeds are variously termed *iamata*, *epiphaneia*, or *thaumata*. Biographical aretalogies (e.g. Philostratus on Apollonius of Tyana) describe human beings with divine powers. Their constitutive elements are an exposition (identification of the sick person and account of the meeting between the sick person and the healer), a description of the healing technique (words and deeds), an account of the outcome, and sometimes a concluding acclamation.—J.P.

757. G. HOWARD, "The Beginnings of Christianity in Rome: A Note on Suetonius, *Life of Claudius* XXV.4," *RestorQuart* 24 (3, '81) 175-177.

Suetonius' statement in *Life of Claudius* 25.4, coupled with the evidence from Acts 18:2,

implies that there was an expulsion of the Jews from Rome about A.D. 50. If the "Chrestus" referred to by Suetonius is a corrupt form of "Christus," the cause of the expulsion was probably hostility between Jews and Christians in Rome. The account of Queen Protonice's pilgrimage to Jerusalem in *Doctrine of Addai* supports this inference.—E.G.B.

758. E. LEFÈVRE, "A Cult Without God or the Unfreedom of Freedom in Seneca Tragicus," *Classical Journal* [Boulder, CO] 77 (1, '81) 32-36.

Seneca's philosophical works present the paradox that only those who recognize God and submit to God's will are free. His tragedies show that those who do not recognize God and who make themselves gods are truly unfree. Such persons are examples of the unfreedom of freedom.—D.J.H.

759. J. E. MARTINS TERRA, "Os Milagres Helenísticos," *RevistCultBíb* 4 (15-16, '80) 229-262.

The first part of this survey of miracles in Hellenistic literature discusses healing gods, aretalogies, Asclepius and the sanctuary at Epidauros, the inscriptions from Epidauros, and the form and content of their healing accounts. The second part investigates the origins of the Epidauros steles and then considers Sarapis as a healing god, the veneration of Sarapis at Jerusalem, Vespasian and the priests of Sarapis, and Philostratus' *Life of Apollonius of Tyana*. The third part focuses on the concept of *theios anēr*, and the conclusion compares the miracles of Apollonius with those of Jesus. [The same issue contains articles by Martins Terra on the history of salvation and miracles (pp. 191-222), miracles and hermeneutics (pp. 223-228), and miracles in the OT and rabbinic Judaism (pp. 263-277), as well as his bibliography on miracles (pp. 339-360). Also included are Portuguese translations of articles by X. Léon-Dufour on the miracles of Jesus according to Jn (pp. 279-290), and on miracles, mystery, and the life of Christ (pp. 291-304).]—D.J.H.

760. N. J. RICHARDSON AND P. BURIAN, "The Epigram on Apollonius of Tyana," *GkRomByz Stud* 22 (3, '81) 283-285.

Two alternative interpretations (and restorations) have been proposed for a recently published epigram on Apollonius of Tyana. The problem with C. P. Jones's restoration [see § 25-722] is that it contradicts Philostratus, who denied the existence of any known tomb of Apollonius. This and other difficulties can be avoided if lines 3-4 of the inscription are understood to concern Apollonius' birth rather than his death and burial. Following the lead of G. Dagron and J. Marcillet-Jaubert, the article proposes an alternative restoration of lines 3-4 that incorporates the revised understanding. Thus restored, the inscription stresses Apollonius' earthly ethical activity in the first couplet, and his earthly roles as healer and miracle worker in the second couplet.—E.G.B.

761. MARIE SIMON, "Entstehung und Inhalt der spätantiken trichotomischen Anthropologie," *Kairos* 23 (1-2, '81) 43-50.

If *psychē* and *pneuma* had exactly the same meaning, it would not have been possible in the early Christian era to describe the human person in terms of the *sōma-psychē-pneuma* trichotomy. The article focuses on the distinctive aspect of *pneuma* vis-à-vis *psychē* and *sōma* as expressed in the phrase *pneuma mantikon* or *enthysiastikon*, Aristotle's idea of the *nous poiētikos*, and the Stoic concepts of *logikē psychē* and *pneumatikē dynamis*.—D.J.H.

762. P. W. VAN DER HORST, "Chaeremon: Egyptisch priester en antisemitisch Stoïcijn uit de tijd van het Nieuwe Testament" [Chaeremon: Egyptian Priest and anti-Semitic Stoic from the Time of the New Testament], *NedTheolTijd* 35 (4, '81) 265-272.

After situating Chaeremon the Egyptian *hierogrammateus* in the context of the 1st century A.D., the article outlines what can be known about his writings, especially his description of the life-style of Egyptian priests and his comments on the Jews (preserved by Josephus in *Ag. Ap.* 1:288-292). Chaeremon's ideas were an interesting syncretistic mixture of Egyptian religious notions, Stoic philosophical concepts, astrological interests, magic, and anti-Jewish sentiments.—D.J.H.

The Early Church

763. J. A. EMERTON AND R. P. GORDON, "A Problem in the Odes of Solomon XXIII. 20," *JournTheolStud* 32 (2, '81) 443-447.

The Syriac verb 'mrhw ("they were bold") does not fit the context of *Odes of Solomon* 23:20, and the text is probably corrupt. Perhaps the original reading was 'mdw or 'mdyw ("they escaped").—D.J.H.

764. C. KANNENGIESSER, "Bulletin de théologie patristique," *RechSciRel* 69 (3, '81) 443-479.

The first section of this bulletin discusses recently published books by P. W. van der Horst, H. Merkel, R. Cantalamessa, M. Mees, J. Rius-Camps, P. Meinhold, A. Hilhorst, D. Hellholm, T. Stylianopoulos, J. Ibañez Ibañez and F. Mendoza Ruiz, S. G. Hall, and M. Lattke. The second section treats encyclopedias (four), manuals and tools of research (five), and collections of essays (four).—D.J.H.

765. D. LÜHRMANN, "POx 2949: EvPt 3-5 in einer Handschrift des 2./3. Jahrhunderts," *Zeit NTWiss* 72 (3-4, '81) 216-226.

The large fragment of P. Oxy. 2949 contains parts of *Gospel of Peter* 3-5. This late 2nd-century or early 3rd-century manuscript antedates by some 600 years the Greek manuscript discovered at Akhmim in Egypt; its text can be filled out by comparing it with the Akhmim text. The very early date of P. Oxy. 2949 means that the manuscript evidence for *Gospel of Peter* is not inferior to the manuscript evidence for the four Gospels that later became canonical.—D.J.H.

- 766r. J. RIUS-CAMPS, *The Four Authentic Letters of Ignatius* [§ 25-363r].

P. SMULDERS, "De echte Ignatius?" [The Authentic Ignatius?], *Bijdragen* 42 (3, '81) 300-308.—Rius-Camps defends the thesis that a 3rd-century interpolator, a bishop from Asia, greatly expanded and falsified Ignatius' letters. This review article finds Rius-Camps's book challenging and important. It also points out his lack of discussion of the data in *De morte Peregrini*, by Lucian of Samosata. The noted differences in vocabulary, the distinction between Ignatius' nonprescriptive style and the falsifier's authoritarian style, and the reconstruction of the so-called original pattern of Ignatius' letters are impressive but not totally convincing pieces of evidence. Furthermore, the interpolator's alleged dependence on the *Didascalia Apostolorum* is unlikely. Too often Rius-Camps's argumentation is sustained by his conclusion, namely the opposition between Ignatius' charismatic-horizontal image of the church (fighting against judaizing and gnosticizing outsiders) and the interpolator's hierarchical-vertical image of

the church (combating divisions within the community). The overall picture of the falsifier as one of the most astute interpolators ever known lacks historical probability.—J.L.

767. D. B. SANDY, "Transformed into His Image: A Christian Papyrus," *GraceTheolJourn* 2 (2, '81) 227-237.

The 4th-century Greek papyrus published in this article for the first time (P. Rob. inv. 28) is a Christian description of some kind of transformation. The following translation is proposed: "The deed was a transformation into his own image in order that what sin shattered the grace of obedience might restore. For this reason the Lord came among the dead in order that he might raise up to himself even the dead as citizens of heaven." The transformation described could be Jesus' transfiguration, incarnation, or descent into hell.—D.J.H.

768. F. SIEGERT, "Unbeachtete Papiaszitate bei armenischen Schriftstellern," *NTStud* 27 (5, '81) 605-614.

The article calls attention to three hitherto unnoticed pieces of information about Papias in Armenian sources: (1) a fragment of Papias' exposition of Rev 12:9 containing a peculiar apocalyptic theology, (2) a proof of Papias' (previously contested) use of the Fourth Gospel, and (3) a note attributing the pericope of the woman taken in adultery (Jn 7:53-8:11) to Papias.—D.J.H.

769. R. L. WILKEN, "Diversity and Unity in Early Christianity," *SecondCent* 1 (2, '81) 101-110.

The single most important factor in the study of early Christianity in the USA during the last generation was the publication of the second German edition of W. Bauer's *Rechtgläubigkeit und Ketzerei* (1963). Under Bauer's influence, a whole generation of scholars has grown up with a new appreciation of "heresy" and a greater awareness of the distinct geographical varieties of Christianity. Now scholars need to find ways of talking about early Christianity that are sensitive to its complexity, yet recognize the continuity within early Christian life and the sense of a center among early Christians.—D.J.H.

Gnosticism

770. H. W. ATTRIDGE, "Greek Equivalents of Two Coptic Phrases: CG I,1.65, 9-10 and CG II,2.43.26," *Bulletin of the American Society of Papyrologists* [Chico, CA] 18 (1-2, '81) 27-32.

(1) The key to resolving the crux in *Tripartite Tractate* 65:9-10 is the recognition that the Coptic substantivized relative with a prepositional phrase translates the Greek article with a prepositional phrase where the object of the preposition is a relative pronoun: "... the universe, a name of his being 'the one through whom,' since he is Father of the All." (2) The simplest resolution of the difficulties encountered in *Gospel of Thomas* 61 is to assume that the Coptic text is a literal rendering of the Greek indefinite pronoun in its sense of "someone special." Salome asks Jesus, "Who are you, man?; as if you were from someone special you have come up on my couch, etc."—D.J.H.

771. W. BELTZ, "Melchisedek—eine gnostische Initiationsliturgie," *ZeitRelGeist* 33 (2, '81) 155-158.

The Nag Hammadi tractate *Melchizedek* contains elements of a gnostic initiation-liturgy. Just

as Melchizedek became a gnostic through baptism and thence arose to begin the last step of the mystery, so the novices were to let themselves be baptized and proceed to the *unificatio mystica passionis*. The tractate may well reflect the ideas and practices of the Egyptian Melchizedekites.—D.J.H.

772. B. LAYTON, "The Recovery of Gnosticism: The Philologist's Task in the Investigation of Nag Hammadi," *SecondCent* 1 (2, '81) 85-99.

The philology of the Nag Hammadi texts embraces practical exegesis and textual criticism. Significant contributions have been made by North American scholars in the study of the manuscript witnesses, the recovery of the texts (through editions, commentaries, and special studies), and the application of the metaphilological disciplines. The chances of accurate recovery of the Greek originals of the gnostic documents are diminished not only by a stage of Coptic translation, but also by a lack of witnesses and by our ignorance of both the stemma and the circumstances of transmission. To make matters worse, the ancient Egyptian gnostics themselves were actively engaged in textual philology and editing, albeit a different sort from ours.—D.J.H.

773. A. LINDEMANN, "Zur Gleichnisinterpretation im Thomas-Evangelium," *ZeitNTWiss* 71 (3-4, '80) 214-243.

Five groups of parables in *Gospel of Thomas* can be distinguished: those that describe the greatness and uniqueness of gnosis (sayings 8, 76, 98); those that urge a certain kind of behavior as a consequence of gnosis (9, 20, 96); those that characterize the essence of gnosis or the behavior of gnostics *via negationis* (63, 64, 97, 109); those that speak of the relationship of the revealer to the world (65, 107); and one with a clearly eschatological tendency (57). These parables represent a secondary stage of tradition in comparison with their parallels in the Synoptic Gospels. Apart from saying 57, there is no instance of secondary allegorizing. The point of all the parables is the essence of gnosis and the existence of the gnostic. Their form and content in *Gospel of Thomas* reflect a systematic gnostic redaction.—D.J.H.

774. J. E. MÉNARD, "The Gnostic Treatise on Resurrection from Nag Hammadi," *BiblOr* 38 (1-2, '81) 5-12.

The author of *Treatise on Resurrection* attempted to synthesize the Jewish-Christian (or Iranian) idea of the resurrection of the whole person and the Greek idea of the survival of the soul only. He also insisted that resurrected persons are those who free themselves from this world and recover possession of themselves. His view of resurrection differed from Paul's concept of the *sōma pneumatikon* in that gnostics were understood to be emanations of God rather than his creatures, and ultimately to resurrect themselves.—D.J.H.

775. W. MYSZOR AND S. KALINKOWSKI, "Herakleon (Fragmenty). Wstęp, przekład z języka greckiego, komentarz (Heracléon [Fragments]. Introduction, traduction et commentaire)," *StudTheolVars* 18 (2, '80) 265-298.

From Kalinkowski's Polish translation of Origen's commentary on Jn, forty-eight fragments of Heracleon's commentary have been selected on the basis of W. Völker's *Quellen zur Geschichte der christlichen Gnosis* (1932) for publication in this article. Two additional fragments have been taken from Clement of Alexandria, making a total of fifty. Myszor has provided an introduction and commentary.—J.P.

776r. E. PAGELS, *The Gnostic Gospels* [NTA 24, pp. 211-212; § 25-1152r].

W. S. FLORY, "The Gnostic Gospels: A Review Article," *JournEvangTheolSoc* 24 (3, '81) 251-264.—Pagels's peculiar contribution to gnostic studies is her belief that gnostic Christianity and traditional, or orthodox, Christianity developed side by side until the political and social goals of the stronger orthodoxy led to the suppression and exclusion of gnosticism, the impoverishment of Christian tradition, and the distortion of the institutional church. Her rejection of the view of historic biblical Christianity—that the canonical Gospels were written by men who lived in Jesus' time as a faithful presentation of his person, purpose, and work—has permitted her to regard the canonical Gospels as political documents chosen primarily to legitimate the authority of a certain group of leaders in the early church. The body of the article examines each of Pagels's six chapters and points out her misinterpretations of the NT evidence, imprecise documentation, anachronistic efforts to push later (or even modern) problems back into the late-1st and early-2nd centuries, and faulty conception of the relationship between gnostics and orthodox Christians.—D.J.H.

777. P. PERKINS, "Gnostic Christologies and the New Testament," *CathBibQuart* 43 (4, '81) 590-606.

The Nag Hammadi writings developed their picture of the savior from traditions quite different from those underlying NT christological assertions. (1) Some documents show signs of having used independent Son of Man traditions that had been carried in Jewish apocalyptic speculations on Genesis. (2) Liturgical traditions about the highest God and the Logos had philosophical roots that did not require the identification of the Logos with that God. (3) The gnostic Sophia myth, which also had Jewish origins, developed a tradition of "I am"-aretalogy in a baptismal setting quite different from the "I am"-traditions of the Fourth Gospel. (4) Most attempts to accommodate Christian traditions in gnostic writings seem to represent secondary modifications of an independent system; one might even wish not to speak of a gnostic Christology, since the person of Jesus and his relationship to the divine were rarely matters of speculation. (5) The Jewish-Christian milieu of the tradition underlying the James apocalypses is reflected in their hymnic presentations of Jesus as divine and as paradigmatic of the freedom from the defiling world to be attained by the gnostic.—D.J.H.

778. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum X," *NovTest* 23 (4, '81) 361-380.

This tenth supplement [see § 25-757] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) lists books, articles, reviews, and dissertations that appeared in 1980, as well as some items not previously included. The four major categories are gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—D.J.H.

779. F. SIEGERT, "Selbstbezeichnungen der Gnostiker in den Nag-Hammadi-Texten," *Zeit NTWiss* 71 (1-2, '80) 129-132.

The names that the gnostics applied to themselves in the Nag Hammadi documents fall into five major categories: those based on supercosmic descent; those based on a special relationship to the pleroma, the Father, etc.; those based on special attributes distinct from the world; those without an assertion of special attributes; and those based on relationships among the initiated. A list of gnostic designations for nongnostics is also included.—D.J.H.

780. G. G. STROUMSA, "Aspects de l'eschatologie manichéenne," *RevHistRel* 198 (2, '81) 163-181.

Manichean eschatology shows remarkable affinities with Jewish-Christian and gnostic eschatology. This point is illustrated by analyzing three mythological figures in Manichean eschatology: the Third Messenger, the Perfect Man, and the Last Statue. Attention to Manichean eschatology can contribute to the exegesis of gnostic texts.—D.J.H.

781. K.-W. TRÖGER, "Die gnostische Anthropologie," *Kairos* 23 (1-2, '81) 31-42.

The anticosmic response of gnosticism to the challenge of its time is the hermeneutical key to understanding its distinctive anthropology. The world was seen as evil, and the human person as exposed to the antagonistic powers active in the cosmos. To the central questions of human existence, the saving gnosis supplied answers: the causes of the present situation (gnostic cosmogony and anthropology), guilt (theodicy and the problem of evil and sin), the possibility of transcending the present situation (gnostic soteriology and eschatology), and the life-style of the redeemed gnostic vis-à-vis the world and other people (gnostic ethics).—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

C. AUGRAIN, R. TAMISIER, AND F. AMIOT (EDS.), *Le Nouveau Testament* (Paris: Apostolat des Editions, 1980; Montreal: Editions Paulines) 699 pp., 5 maps. ISBN: 2-7122-0142-6 (AE), 2-89039-742-4 (EP).

This pocket edition of the NT in French contains introductions, translations based on the Greek text, and notes at the foot of the pages. The translations were prepared by R. Tamisier (Mt, Mk), C. Augrain (Lk, Jn), and F. Amiot (Acts, Epistles, Revelation). The introductions and notes were supplied by Augrain, Tamisier, and M. Du Buit.

M. BLACK AND R. DAVIDSON, *Constantin von Tischendorf and The Greek New Testament* (Glasgow: University of Glasgow Press, 1981, paper £1.95) 91 pp. ISBN: 0-85261-164-1.

Three studies related to Tischendorf's life and work: R. Davidson on Tischendorf and his library, M. Black on NT textual research since Tischendorf's death in 1874, and P. W. Asplin and J. Baldwin on Tischendorf's library. Black's article is based on a lecture delivered in 1974 at the University of Glasgow.

H. R. BOER, *The Bible and Higher Criticism* (Grand Rapids: Eerdmans, 1981, paper \$3.95) 109 pp. LCN: 76-57225. ISBN: 0-8028-1896-X.

This book was first published under the title *Above the Battle? The Bible and its Critics* [NTA 21, p. 316]. Portions of it originally appeared in *Reformed Journal*.

R. E. BROWN, *The Critical Meaning of the Bible* (New York—Ramsey, NJ: Paulist, 1981, paper \$3.95) x and 150 pp. Indexed. LCN: 81-82333. ISBN: 0-8091-2406-8.

Brown, Auburn professor of biblical studies at Union Theological Seminary in New York, presents eight essays on how the critical reading of the Bible can challenge Christians and the churches today: the human word of the almighty God [§ 25-772], what the biblical word meant and what it means [§ 25-773], scholars against the church—fact or fiction? (1978), why biblical scholarship moves the church so slowly [§ 21-638], moving all Christians to think (1981), rethinking the priesthood biblically for all [§ 25-248], moving all the churches to reform, and rethinking the episcopate of the NT churches [§ 25-249].

E. CHARPENTIER, *Pour lire le Nouveau Testament* (Paris: Cerf, 1981, paper) 128 pp. Illustrated. Bibliography. Indexed. ISBN: 2-204-01760-4.

After outlining the formation of the Gospels, this guide to the NT discusses the world of the first Christians, the Easter event, Paul and his letters, Mk, Mt, Lk-Acts, John's Gospel and letters, and Revelation. Charpentier, the author of *Pour lire l'Ancien Testament*, concludes with reflections on Jesus as the beginning of the Gospels.

Der Dienst für den Menschen in Theologie und Verkündigung. Festschrift für Alois Brems Bischof von Eichstätt zum 75. Geburtstag im Auftrag der Theologischen Fakultät der Katholischen Universität Eichstätt, ed. R. M. Hübner et al., Eichstätter Studien, N.F. 13 (Regensburg: F. Pustet, 1981, DM 48) 406 pp., plate. ISBN: 3-7917-0691-8.

This *Festschrift* in honor of Bishop Brems contains twenty-five articles representing five fields of study: philosophy and the critical questions of theology (five items), biblical theology (six), historical theology (four), systematic theology (five), and practical theology (five). The three articles directly concerned with the NT are by J. Kürzinger on the "word that goes through God's mouth" (Mt 4:4) and understanding Jesus' first temptation, B. Mayer on Jas 5:13-18 as a plea for the prayer of petition in the church, and F. Schröger on the beginnings of modern demands for human rights in 1 Peter. A photograph of the honoree, a greeting by P. Kaiser, and a homily preached by Bishop R. Graber on the occasion of the 50th anniversary of Brems's ordination to the priesthood are also included.

H. N. DUKES, *The Bible: Fact, Fiction, Fantasy, Faith* (Berkeley, CA: Lancaster-Miller Publishers, 1981, paper \$8) 173 pp. Bibliography. LCN: 81-17169. ISBN: 0-89581-040-9.

Dukes, who retired in 1967 from pastoral work, insists that only when we have placed the books of the Bible in their original historical context can we truly understand their relevance for today. After an introductory chapter on how to read the Bible, he treats parts of the OT: creation, the patriarchs, the conquest, the prophets, the postexilic period, the wisdom books, and historical fiction. Then a description of the NT as a whole is followed by chapters on Paul the radical, Paul and Jesus, Paul's letter to Philemon, the Gospel enigma, interpretations of Jesus, and the book of Revelation.

E. H. GLASSMAN, *The Translation Debate. What Makes a Bible Translation Good?* (Downers Grove, IL: InterVarsity, 1981, paper \$4.25) 132 pp. Indexed. LCN: 80-29286. ISBN: 0-87784-467-4.

Glassman, a translations adviser to the United Bible Societies since 1974, emphasizes that (1) it is seldom possible to translate literally without making adjustments in the receptor language that inevitably constitute some degree of paraphrase, and (2) translators must make these adjustments according to the demands of the receptor language while remaining faithful to the intent of the original author. The book contains chapters on translation as a thankless task, the relation between translation and paraphrase, the Bible itself as translator, two ways of translating, how missionaries have helped, resolving the translation debate, and the Bible as God's word in human language.

J. P. GREEN (ED.), *The Interlinear Bible* (Grand Rapids: Baker, 1981, \$44.95) vii and 946 pp. ISBN: 0-8010-3766-2.

The Hebrew text of the OT in this interlinear Bible is the Masoretic text as it was typeset in 1866 by the British and Foreign Bible Society, and the Greek text of the NT is the Received Text set in 1976 for the Trinitarian Bible Society. There are two English translations: an extremely literal one located directly under each Hebrew or Greek word, and the King James Version presented in a narrow column on the side. In addition to facilitating students' understanding of the biblical text, the volume is intended to give them access to the lexicons, theological dictionaries, and other scholarly aids published in recent decades.

M. GUERRA GÓMEZ, *El idioma del Nuevo Testamento. Gramática, estilística y diccionario estadístico del Griego Bíblico*, Facultad de Teología del Norte de España 19 (3rd ed.; Burgos: Ediciones Aldecoa, 1981, paper) 419 pp. Bibliography. Indexed. ISBN: 84-7009-108-5.

Guerra, the author of *Antropologías y Teología* (1976) and *Diccionario morfológico del Nuevo Testamento* (1978), divides his presentation of NT Greek into five major sections: morphology (alphabet, phonetic elements, declensions, conjugations, adverbs, etc.); vocabulary statistics; syntax (article, noun, adjective, pronoun, verb, mood, tense, adverbs and prepositions); style (words, principal stylistic devices, sentence structure, rhythmic or artistic prose); and technical terms. The second edition of the book was published in 1971.

M. A. INCH (ED.), *The Literature and Meaning of Scripture* (Grand Rapids: Baker, 1981, \$14.95) 303 pp. Indexed. ISBN: 0-8010-5032-4.

After an introductory chapter by C. H. Bullock (the consulting editor) on general hermeneutics, the twelve articles in this volume discuss the hermeneutics of some segment of Scripture with reference to a specific passage: S. J. Schultz on the Pentateuch (Deut 4:1-24), J. E. Jennings on the historical books (2 Sam 1:17-21; 2:1-4, 12-16), H. M. Wolf on the wisdom literature (Prov 2:16; 8:22-31), C. H. Bullock on the songs of Israel (Psalm 2), S. J. Schultz on the Prophets (Isa 1:21-2:5), W. A. Elwell on the Synoptic Gospels (Mk 3:1-6), S. Barabas on the Johannine literature (Jn 3:1-15), M. A. Inch on Lk-Acts (Acts 1:1-11), A. A. Rupprecht on the Pauline epistles (2 Cor 4:7-5:10), D. A. Hagner on Hebrews (Heb 3:7-4:11), N. R. Ericson on the Petrine literature (1 Pet 3:1-6), and G. G. Bilezikian on apocalyptic literature (Revelation 6-7). Every contributor either has been or is now on the faculty of Wheaton College in Wheaton, IL.

S. L. JOHNSON, *The Old Testament in the New. An Argument for Biblical Inspiration*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1980, paper) 108 pp. LCN: 80-12194. ISBN: 0-310-41851-8.

Intended as a contribution toward determining the nature of biblical inspiration, this volume examines the use of the OT in the NT: directly predictive messianic prophecy (Ps 2:9 in Rev 19:15), the problem of the phenomena (Ps 82:6 in Jn 10:34-36), the question of Pauline hermeneutics (Deut 25:4 in 1 Cor 9:7-10), the place of typology in exegesis (Ps 40:6-8 in Heb 10:5-7, and Ps 41:9 in Jn 13:18), and indirectly predictive messianic prophecy (Ps 102:25-27 in Heb 1:10-12). Johnson concludes that the NT understanding of the OT is the true exposition of the OT, because it supplies the reader "not simply with what Moses and the prophets understood but also with what the Holy Spirit understood, gave to them, and empowered them to write down."

J. R. MANTEY, *Depth Explorations in the New Testament* (New York: Vantage Press, 1980, \$8.95) v and 154 pp. LCN: 79-56511. SBN: 533-04535-5.

Mantey, professor emeritus at Northern Baptist Theological Seminary in Oakbrook, IL, presents thirty-three brief essays on topics ranging from personal testimony to common mistranslations of the NT and misunderstood passages. Among the issues discussed are high points in a professor's life, the perfect tense and paraphrastic constructions, repentance and conversion, NT backgrounds, baptism in IQS, playing on stringed instruments (*psallō*), divine election, the book of Revelation, and baptism for the dead.

L. MONSENGWO-PASINYA (ED.), *Christianisme et identité africaine. Point de vue exégétique. Actes du 1er Congrès des Biblistes Africains, Kinshasa 26-30 décembre 1978* (Kinshasa, Zaire: Faculté de Théologie Catholique, 1980, paper 50 zaires or 72 F; Aachen: Missionswissenschaftliches Institut Missio) 266 pp. Bibliographies. Indexed.

After G. Mukeng'a Kalond's essay on the task of the African exegete, this volume presents papers on the themes of continuity and discontinuity (four), Christian specificity (four), and the identity of African Christianity (three). Reports of discussions on seven topics are included. The papers most pertinent to the NT field are (one each) by R. Le Déaut and Buetubela Balembo on continuity and discontinuity between the OT and the NT, I. de la Potterie on Christ as the summit of revelation, and D. Atal sa Angang on Christ as unique savior and mediator according to Jn 14:6.

C. F. D. MOULE, *The Birth of the New Testament*, Harper's New Testament Commentaries (3rd rev. ed.; San Francisco: Harper & Row, 1981, paper, \$9.50; Toronto: Fitzhenry & Whiteside) xii and 382 pp. Bibliography. Indexed. LCN: 81-47432. ISBN: 0-06-066029-5.

The first edition of this introduction to the NT was described in *NTA* 7, p. 261. In this revised and rewritten edition, the author has modified some positions and reinforced others, eliminated mistakes and filled in lacunae, and greatly enlarged the bibliographies. After an introductory overview and a description of the early church at worship, there are four chapters on how the early church explained itself: stages of self-awareness, the use of the Jewish Scriptures, the Gospels and Acts, and the reign of Christ. Also included are treatments of the church under attack, building the superstructure and consolidating, variety and uniformity in the church, and collecting and sifting the documents. Moule is professor emeritus of NT at Cambridge University.

O. ODELAIN AND R. SÉGUINEAU, *Dictionary of Proper Names and Places in the Bible*, trans. M. J. O'Connell (Garden City, NY: Doubleday, 1981, \$22.50) xli and 483 pp., 15 maps. Indexed. LCN: 79-8030. ISBN: 0-385-14924-7.

The French original of this dictionary was entitled *Dictionnaire des noms propres de la Bible* [*NTA* 23, p. 89]. The articles situate the names of biblical characters and places in their historical and geographical contexts, and give their meanings and occurrences. The English version of the volume has been adapted for use with the Jerusalem Bible (1966).

J. H. PIET, *A Path Through the Bible* (Philadelphia: Westminster, 1981, paper \$14.95) 302 pp., 16 maps. Indexed. LCN: 81-2258. ISBN: 0-664-24369-X.

Piet, professor of English Bible and missions at Western Theological Seminary in Holland, MI, provides a framework for reading the Bible by summarizing the message of each book, highlighting its contents, and outlining it. The organizing principle of his guide is the OT book of Jonah and its theme of the tension between saving oneself and serving God; the other books of the OT and NT are arranged so as to flesh out, in one way or another, this theme. Thus the order of the NT books is as follows: Jas, Gal, Mt, Heb, Mk, Lk, Acts, 1-2 Thes, 1-2 Cor, Rom, Phlm, Phil, Col, Eph, 1 Tim, Tit, 2 Tim, 1 Pet, Jude, 2 Pet, 1-3 Jn, Rev, and Jn. Also included are background information about the Bible and sixteen maps from *The Westminster Historical Atlas*.

E. RAVAROTTO, *Elementi di lingua greca per la lettura del Nuovo Testamento (per principianti)* (Rome: Antonianum, 1980, paper 6,500 L) 97 pp.

This introduction to NT Greek contains nineteen chapters beginning with the Greek alphabet, the second declension, the conjugation of verbs, and the first declension, and concluding with *-mi* verbs and the optative. The chapters provide grammatical explanations, paradigms, vocabulary lists, and exercises. The goal is to enable students to read such key NT texts as Lk 1:25-38; Mt 5:1-12; 1 Cor 15:1-8; and Jn 17:1-26.

R. N. SOULEN, *Handbook of Biblical Criticism* (2nd rev. and augmented ed.; Atlanta, GA: John Knox, 1981, paper \$9.95) 239 pp. Bibliographies. LCN: 81-2674. ISBN: 0-8042-0045-9.

The first edition of this handbook for students beginning the critical study of the Bible was described in *NTA* 21, p. 321. In the second edition over forty articles (e.g. canonical criticism, semiology, structure) have been added, and another forty have been either revised or expanded. Bibliographic data is now part of all major articles. A simplified guide to writing an exegetical paper has been included as an appendix.

Theologische Versuche XII, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1981, paper M 19) 199 pp.

Of the twelve articles in this volume, four concern the NT: W. Wiefel on orientation to the pre-Easter Jesus in primitive Christianity, N. Walter on Matthew's understanding of the church, G. Jacob on the proclamation of the messianic community in the parables of the Sermon on the Mount (Mt 5:3-12), and G. Schille on the traditional material in the Fourth Gospel. The other contributors are M. Seils, H. Zeddes, W. Ullmann, H. Grünbaum, E. Petzold, W. Matzke, C. Weber, and P. Meis and H.-J. Wollstadt.

H.-R. WEBER, *Experiments with Bible Study* (Geneva: World Council of Churches, 1981, paper 27.50 Sw. fr. or \$13.95 or £6.95) ix and 319 pp., figs., map. Bibliographies. ISBN: 2-8254-0687-2.

Weber, director of biblical studies for the World Council of Churches, invites readers to join the thousands of groups all over the world with whom he has conducted experiments in the "biblical laboratory." The first part of his book reflects on how the Bible has functioned as an authoritative guide to the Christian way throughout the centuries and in different cultures. The second part provides twenty-five examples of Bible studies conducted according to various methods, with suggestions and notes for facilitators. The texts and themes have been chosen to cover the rich plurality of messages and styles contained in the biblical testimony. An appendix on tools and methods offers advice on how to prepare a Bible study and how to enable a group to make biblical explorations.

D. WINTER, *But This I Can Believe* (London: Hodder and Stoughton, 1980, paper £1.25) 116 pp. Bibliography. ISBN: 0-340-25407-6.

Intended for troubled orthodox Christians who want to remain orthodox, this volume aims to show that one can believe in the Bible as the inspired word of God and yet reject ideas of biblical infallibility on matters of history or science. Among the topics treated are the literary character

of the biblical accounts; the relation between what the text says and what it means; the OT creation story; the Gospel accounts of Jesus' birth; whether the Bible is infallible; miracles; the interdependence of the Bible, the church, and Christ; and the dynamic character of the word.

Woorden gaan leven. Opstellen van en over Willem Cornelis van Unnik (1910-1978), ed. A. J. Bronkhorst, O. J. de Jong, and J. Reiling (Kampen: Kok, 1979, 49.50 gld.) 317 pp., plate. Bibliography. ISBN: 90-242-0820-3.

The first section of this volume commemorating the late Professor van Unnik includes G. Quispel's appraisal of him as a scholar, A. J. Bronkhorst's sketch of his life, and J. Reiling's discussion of his contributions to NT study. The second section presents the texts of fourteen talks given by van Unnik at various times. Among their subjects are present-day problems in NT scholarship, the *Corpus Hellenisticum Novi Testamenti* project, the origin of the Christmas festival, Hugo Grotius as a NT interpreter, the life and scholarship of J. de Zwaan, and A. J. Wensinck and the study of Eastern mysticism. Also included is a photograph of van Unnik, a bibliography of his writings, and a list of subscribers.

GOSPELS—ACTS

J. BLANK, *Das Evangelium nach Johannes. 1. Teil a*, Geistliche Schriftlesung 4/1a (Düsseldorf: Patmos, 1981) 439 pp. Bibliography. ISBN: 3-491-77124-2.

The two volumes devoted to Jn 13–21 in this four-volume project were described in *NTA* 23, p. 91. This volume contains a 52-page introduction dealing with the character of Jn as a Gospel, the debate about its unity, its relationship to the Synoptic Gospels, the history-of-religions background, and the question of authorship. Then after commenting on the Prologue (1:1-18), Blank discusses the public activity of the Revealer in the world: the witness of the Baptist and the first disciples (1:19-51), the wedding at Cana (2:1-12), the first entrance into Jerusalem and the cleansing of the Temple (2:13-25), the human salvation-question and the answer of Christian faith (Jn 3:1-12, 31-36, 13-21), the last witness of the Baptist (3:22-30), Jesus and the Samaritan woman (4:1-42), Jesus in Galilee and the son of the royal official (4:43-54), and the bread of life (6:6-71). Particular attention is given to the conversation with Judaism in these passages.

J. BLANK, *Der Jesus des Evangeliums. Entwürfe zur biblischen Christologie* (Munich: Kösel-Verlag, 1981, paper DM 32) 270 pp. ISBN: 3-466-20215-9.

After an introduction devoted to exegesis as a basic theological discipline (§ 23-744), this collection of Blank's articles presents five studies under the heading "one Jesus and various Christologies": the problem of NT Christology (§ 10-873), the image of Jesus in Christian exegesis today (1975), the learning process in the circle of Jesus' disciples (§ 23-383), the christological significance of the sending of the son in Mk 12:1-12 (1974), and the eschatological expectation of the historical Jesus (§ 18-65). The second section consists of four articles on Johannine Christology: the trial before Pilate in Jn 18:28–19:16 (§ 3-623), the Johannine concept of truth (§ 8-606), present eschatology in the Fourth Gospel (1964), and the radical alternative facing human beings according to Johannine anthropology (§ 25-904).

R. BLANK, *Analyse und Kritik der formgeschichtlichen Arbeiten von Martin Dibelius und Rudolf Bultmann*, Theologische Dissertationen 16 (Basel: F. Reinhardt, 1981, paper) 221 pp. Bibliography. ISBN: 3-7245-0480-2.

Prepared as a doctoral dissertation under the direction of B. Reicke and M. Barth and accepted by the theological faculty at the University of Basel in 1978, this volume first examines M. Dibelius's *Die Formgeschichte des Evangeliums* (1919) under the following headings: preaching, paradigms, *Novellen*, legends, analogies, the passion narrative, the collection of the material, paraenesis, and myth. An excursus treats the relation between morality and eschatology in the development of the early church. Then R. Bultmann's *Die Geschichte der synoptischen Tradition* (1921) is discussed with respect to source-critical foundations, the

transmission of Jesus' sayings, the transmission of the narrative material, and the redaction of the Gospels. Bultmann's reconstruction of the early church's situation in his other writings is the subject of a second excursus. The concluding critique concerns the theological and historical assumptions of Dibelius and Bultmann, their form- and source-critical assumptions, and other problems (the unhistorical thesis of the discontinuity between Jesus and the witness of the church about him, thoroughgoing eschatology, the hellenizing process, etc.).

J. L. BLEVINS, *The Messianic Secret in Markan Research, 1901-1976* (Washington, DC: University Press of America, 1981, cloth \$18.50, paper \$9.75) iv and 227 pp. Bibliography. LCN: 80-69035. ISBN: 0-8191-1606-8 (cloth), 0-8191-1607-6 (paper).

The debate among NT scholars since 1901 about the messianic secret in Mk has focused on two questions: Is there a motif of secrecy in Mk? And if so, was W. Wrede correct in viewing it as a creation of the early church? This volume follows the course of the debate under five headings: Wrede as the originator of the theory, the moderates' alteration of the theory (1911-20), the form-critical appropriation of the theory (1921-30), the conservative modification of the theory (1931-50), and contemporary approaches to the theory (1951-76). Three basic positions emerge: Either (1) there is no messianic secret; or (2) the messianic secret stems from the life of Jesus and is therefore historical; or (3) the messianic secret is an interpolation effected by the early church or Mark. Blevins concludes that, after nearly eighty years, the validity of Wrede's theory has still to be determined.

T. BOMAN, *Einer namens Jesus. Wie ihn die Jünger erlebt haben*, trans. A. Isey, Herderbücherei 842 (Freiburg—Basel—Vienna: Herder, 1981, paper DM 6.90) 140 pp. ISBN: 3-451-07842-2.

The German version of a work published in Norwegian as *Jesus av Nasaret* (1975), this book tries to explain who Jesus was and how his disciples experienced him. After remarks on prerequisites for understanding the personality of Jesus and on the Jewish background, it explores various facets of Jesus' person and life: Scripture expert, teacher, jurist, psychologist, herald, prophet, wonder-working physician, Messiah, Son, man, struggle, prayer, and victory. A. Vögtle has written a three-page foreword for the German edition.

P. C. BÖTTGER, *Der König der Juden—das Heil für die Völker. Die Geschichte Jesu Christi im Zeugnis des Markusevangeliums*, Neukirchener Studienbücher 13 (Neukirchen-Vluyn: Neukirchener, 1981, paper DM 14.80) 134 pp. Bibliography. Indexed. ISBN: 3-7887-0659-7.

The basic thesis of this study is that the kerygma of Mk lies in its telling of the history of Jesus Christ, i.e. that in Mk we meet Jesus in the context of history rather than through metaphysical, anthropological, or ethical categories. The thesis is developed by exploring certain themes in Mk: the understanding of history, the gospel of Jesus Christ, Jesus and the people, Jesus as setting right the OT Torah, Jesus' preaching of the parables as a judgment against obduracy, the salvation and judgment of Jerusalem, the suffering and death of Jesus as the revelation of his kingly power, and the Lord and his disciples.

F. W. BURNETT, *The Testament of Jesus-Sophia. A Redaction-Critical Study of the Eschatological Discourse in Matthew* (Washington, DC: University of America Press, 1981, paper \$16.75) xxiii and 467 pp. Indexed. LCN: 80-67211. ISBN: 0-8191-1744-7.

Prepared as a doctoral dissertation under the direction of J. R. Donahue and accepted by Vanderbilt University in 1979, this redaction-critical investigation of Mt 24:3-31 argues that, in its Matthean context, Jesus delivers the eschatological discourse as the Wisdom of God and that the discourse functions as the testament of Jesus. After an introduction to the eschatological discourse in Mt, the book presents chapters on the Christology of the Matthean version of the discourse, the discourse as the testament of Jesus, and the significance of the discourse for interpreting the Gospel as a whole. The appendixes treat the Matthean uses of *ochlos*, *poreuomai*, *hoi mathētai*, *ethnē*, and *exerchomai*. Burnett, associate professor of religious studies at Anderson College in Anderson, IN, concludes that Wisdom Christology was a major component in Matthew's Christology, and that the disciples were viewed as envoys of Jesus-Sophia.

R. C. DELAMOTTE, *The Alien Christ* (Lanham, MD: University Press of America, 1980, cloth \$19.75, paper \$10.50) xi and 264 pp. Bibliography. Indexed. LCN: 80-5902. ISBN: 0-8191-1304-2 (cloth), 0-8191-1305-0 (paper).

DeLamotte, professor of religion and philosophy at Paine College in Augusta, GA, examines the teachings of Jesus in the Synoptic Gospels and *Gospel of Thomas* to see whether any of the common characteristics of unitive mysticism appear in his message, and whether they throw light on either the form or the content of what he taught. The discussion is divided into two main parts: the teachings of Jesus, and the life of Jesus. The common characteristics of unitive mysticism are mystery, inwardness, unity, heresy and blasphemy, timelessness and the now, transience and relapse, realization of positive values, renunciation, and communication.

A.-L. DESCAMPS ET AL., *Genèse et structure d'un texte du Nouveau Testament. Etude interdisciplinaire du chapitre 11 de l'Evangile de Jean*, *Lectio divina* 104 and *Bibliothèque des Cahiers de l'Institut de Linguistique de Louvain* 20 (Paris: Cerf, 1981, paper 145 F; Louvain-La-Neuve: Cabay) iv and 293 pp. Bibliography. ISBN: 2-204-01658-6 (Cerf).

The twelve articles in this volume resulted from a seminar held at Louvain in 1978-79 in which the account of the raising of Lazarus in Jn 11 served as the focal text for interdisciplinary study. After J.-F. Malherbe's introduction on "disciplinary" approaches and interdisciplinary work, there are essays by A.-L. Descamps on the historical-critical reading of Jn 11, J. Ponthot on the historical-critical method in exegesis, C. Selis on the principles and method of structuralist analysis, P. Murlon-Beernaert on the parallelism between Jn 11 and 12, Malherbe on genesis and/or structure, J. Gritti on the ideology in the text, G. Lafon on the semiotic reading, S. García-Bardon on the spatiotemporal localizations of the characters, J. Ladrière on the performative aspects, M. Renaud on hermeneutical questions, and Malherbe on the complementarity of the genetic and structuralist approaches. Ladrière has supplied a seven-page foreword.

J. A. DU RAND, *Johannes 13: By die maaltyd. 'n Eksperiment in metode en uitleg* (Pretoria—Cape Town: Academica, 1979, paper) 72 pp. Bibliography. ISBN: 0-86874-060-8.

This booklet provides a structured Afrikaans translation of Jn 13 along with an explication of the text divided into verses and cola. Particular attention is given to the alternating positive and negative illustrations of discipleship: Jesus' washing of the disciples' feet (vv. 1-17), Judas' betrayal (vv. 18-30), the new commandment (vv. 31-35), and the anticipation of Peter's betrayal (vv. 36-38). Du Rand presented some of his views on Jn 13 in a recent article in *Scriptura* [§ 25-931].

J. ERNST, *Das Evangelium nach Markus. Übersetzt und erklärt*, *Regensburger Neues Testament* (Regensburg: F. Pustet, 1981, cloth DM 68, paper DM 56) 536 pp. Bibliography. Indexed. ISBN: 3-7917-0707-8 (cloth), 3-7917-0708-6 (paper).

Replacing J. Schmid's volume (1938; 5th ed., 1963), this commentary on Mk brings the most recent research to bear on important literary and theological questions. The seventeen-page introduction treats the term "Gospel," the traditions used in Mk, the literary and theological achievement of the Evangelist, the structure of the Gospel, its author, place of composition, and date. The commentary appears under these headings: prologue (1:1-15), the activity of Jesus among the people (1:16-8:26), Jesus on the way toward suffering—the disciples following (8:27-10:52), and the last encounter with the opponents—death and resurrection (11:1-16:8). For each pericope there is a German translation, a tradition- and literary-critical analysis, a verse-by-verse exposition, and a theological conclusion. The twenty-five excursuses consider such issues as the miracles of Jesus, the brothers of Jesus, faith, the messianic secret, and Jesus' self-consciousness. Ernst, professor of NT exegesis on the theological faculty at Paderborn, is the author of the commentary on Lk (1977) in the series.

H.-M. FÉRET, *Mort et résurrection du Christ d'après les Évangiles et d'après le linceul de Turin* (Paris: Buchet/Chastel, 1980, paper) 192 pp., 8 figs.

The first part of this volume traces research on the Shroud of Turin from 1898 to the present, and the second part discusses the data provided by the Shroud with reference to the Gospel

descriptions of Jesus' last days. The third part is a meditation on the "Passover" of Jesus as illustrated by the Shroud. Féret observes that the inseparability of Jesus' death and resurrection has been placed in a new perspective by the Shroud. A six-page introduction presents biographical information about the author, a Dominican historian-theologian.

T. FORNBERG, *Evangelium enligt Matteus* (Uppsala: privately published, 1981, paper) viii and 338 pp., fig.

Fornberg, the author of *An Early Church in a Pluralistic Society* (1977), presents his pericope-by-pericope commentary on Mt under the following headings: Jesus' infancy (1:1–2:23); preparations for and introductions to Jesus' public activity (3:1–4:25); the Sermon on the Mount and the messianic laws (5:1–7:29); Jesus as charismatic wonder-worker (8:1–9:34); the missionary discourse (9:35–11:1); Jewish rejection of Jesus (11:2–12:50); the parables discourse (13:1–52); from preaching the kingdom of God to predicting the passion (13:53–17:27); the church-order discourse (18:1–35); wanderings to Jerusalem (19:1–20:34); final encounters between Jesus and the Jewish authorities (21:1–23:39); the eschatological discourse (24:1–25:46); and Jesus' passion, death, and resurrection (26:1–28:20).

M. GOURGUES (ED.), *Les enfances de Jésus. Historiens et exégètes à Radio-Canada. Textes de deux émissions présentées à la chaîne FM, Noël 1978 et 1979* (Montreal: Bellarmin, 1980, paper \$5.95 Can.) 82 pp. ISBN: 2-89007-314-9.

This volume presents revised versions of the transcripts of two one-hour programs on the infancy of Jesus that were broadcast on Radio Canada in 1978 and 1979. In the program on the accounts of Jesus' birth and infancy M. Gourgues, Y. Trémel, and R. Laurentin are interviewed. The broadcast on Christmas from yesterday to today contains remarks by J. Martucci, Sr. Marie-Noëlle, P. Boglioni, P.-A. Giguère, D. Pourchot, R. Bergeron, and B. Lacroix. R. Pirro has supplied a four-page preface.

L. H. GROLLENBERG, *Jesus: Miteinander leben in Hoffnung*, trans. M. de Kroon, GTB Siebenstern 1032 (Gütersloh: Mohn, 1981, paper DM 7.80) 125 pp. ISBN: 3-579-01032-8.

Translated from the Dutch *Jezus: Weg naar hoopvol samen leven* (1974), this book sketches Jesus' background in Jewish history and the prophetic tradition, shows how he added his own ideas to that tradition, and traces the growth of the early church from his ideas. The English version of the book was described in *NTA* 23, p. 348.

J. HOMERSKI, *Ewangelia według św. Mateusza. Wstęp—przekład z oryginału—komentarz*, Pismo Święte Nowego Testamentu 3/1 (Poznan—Warsaw: Pallottinum, 1979, zł 160; Lublin: Catholic University) 409 pp. Bibliographies. Indexed.

In his 48-page introduction to Mt, Homerski discusses the Gospel in relation to the other Synoptic Gospels, its origin and history of development, the Evangelist's division and ordering of the contents, and his theological outlook. The body of the book consists of a Polish translation of the Gospel with an extensive commentary below, arranged according to the following general outline: the gospel of the infancy of Jesus-Messiah (chaps. 1–2); the gospel of the kingdom of heaven (chaps. 3–25); and the gospel of the passion, death, and resurrection of Jesus (chaps. 26–28). The four excursuses treat theological aspects of the literary composition of the Matthean infancy narratives, the history of the interpretation of the Sermon on the Mount, the OT quotations in Mt, and Gospel texts describing the passion and death of Jesus.

H. M. HUMPHREY, *A Bibliography for the Gospel of Mark, 1954-1980*, Studies in the Bible and Early Christianity 1 (New York—Toronto: Edwin Mellen Press, 1981, cloth \$39.95) xvii and 165 pp. Indexed. LCN: 81-18717. ISBN: 0-88946-916-4 (cloth), 0-88946-917-2 (paper).

This bibliography of 1,599 studies on Mk provides information about journal articles, essays in collected works, and books published from 1954 through 1980. The items appear under seven major headings: commentaries, composition, manuscript evidence, patristic witness, surveys of literature, textual studies, and theological motifs. Subheadings occur in several sections. The entries are listed according to date of publication, in reverse chronological order. The

bibliography includes a system of cross-references, complete publication data, and references to abstracts in *NTA* and to book-review listings in *Elenchus Bibliographicus Biblicus*. Humphrey, assistant professor of religious studies at Fairfield University in Fairfield, CT, is preparing a similar bibliography on Mt.

B. HURAUULT, *Sinopsis Pastoral de Mateo-Marcos-Lucas-(Juan) con notas exegéticas y pastorales* (Madrid: Ediciones Paulinas, 1980, paper) 311 pp., 4 maps. Indexed. ISBN: 84-285-0792-9.

After a nine-page introduction to the Synoptic Gospels and five pages of geographical and historical data, this volume presents the Spanish texts of Mt, Mk, and Lk arranged in parallel columns wherever possible, above the relevant passages from the Fourth Gospel. Hurault is responsible for both the new Spanish translations of the Gospels made directly from the Greek and the critical and pastoral notes provided below the texts. At the end of the book there is a complete index of the pericopes with their parallels and doublets.

R. KASTNING-OLMESDAHL, *Die Juden und der Tod Jesu. Antijüdische Motive in den evangelischen Religionsbüchern für die Grundschule* (Neukirchen-Vluyn: Neukirchener, 1981, paper DM 26.80) ix and 238 pp. Bibliography. Indexed. ISBN: 3-7887-0658-9.

Accepted as a doctoral dissertation by the University of Duisburg in 1979, the first part of this study concerns the Jews and the death of Jesus as a theological problem: (1) guilt for Jesus' death as an anti-Jewish argument in the NT, patristic literature, and modern theological literature; (2) the Gospel passion narratives and their treatments of Jesus' opponents, the grounds for the Jewish "trial," and the course of the trial; (3) the relation between passion history and passion kerygma. The second part analyzes the presentation of the Jews and of Jesus' death in Evangelical religious-education textbooks for primary schools. Kastning-Olmesdahl observes that most of the textbooks contain anti-Jewish statements, paint a nonobjective picture of Judaism in Jesus' time, and assume Jewish responsibility for Jesus' death.

L. E. KECK, *A Future for the Historical Jesus. The Place of Jesus in Preaching and Theology* [1971] (Philadelphia: Fortress, 1981, paper \$10.95) 283 pp. Indexed. LCN: 81-43081. ISBN: 0-8006-1613-8.

The paperback reprint of a study first published in 1971 [*NTA* 16, pp. 239-240], this book seeks to determine whether and how the Jesus reconstructed by critical historians is pivotal or peripheral for preaching, theology, faith, and thought. After explaining what is meant by the phrase "the historical Jesus," it explores the historical Jesus in relation to the character of faith, the gospel, salvation, and the character of God. Keck is dean and Winkley professor of biblical theology at Yale Divinity School.

J. LAMBRECHT, *Hij gaat voor ons uit. Jezus volgen in het Marcusevangelie* (Leuven: Vlaamse Bijbelstichting—Uitgeverij Acco, 1981, paper 210 Bel. fr.) 136 pp. Bibliography. Indexed. ISBN: 90-334-0263-7.

In this volume Lambrecht, the author of *Die Redaktion der Markus-Apokalypse* (1967) and *Marcus interpretator* (1969), discusses the reader and the interpretation of Mk (1979), the true identity of Jesus (1979), the confession of Jesus as the Christ, what kind of Christ (1973), greatness and service (1977), flight and betrayal on the way with Jesus, and Jesus as Lord and judge. Lambrecht has summarized some of his views on Jesus and discipleship according to Mk in a recent article in *RevAfricThéol* [§ 25-870].

J. LAMBRECHT, *Once More Astonished. The Parables of Jesus* (New York: Crossroad, 1981, paper \$9.95) xiv and 245 pp. Bibliographies. Indexed. LCN: 81-5411. ISBN: 0-8245-0093-8.

The Dutch original of this introduction to the Gospel parables was entitled *Terwijl hij tot ons sprak. Parabels van Jezus* [*NTA* 21, pp. 198-199], and the French version appeared as *Tandis qu'il nous parlait. Introduction aux paraboles* [*NTA* 25, p. 197]. The first English edition carried the title *Parables of Jesus. Insight and Challenge* [*NTA* 23, p. 95]. The new English edition contains a two-page foreword by R. E. Brown.

G. LANGEVIN (ED.), *Jésus aujourd'hui. Historiens et exégètes à Radio-Canada. I: Sources, méthodes et milieu; II: Vie, message et personnalité; III: Héritage, image et rayonnement* (Montreal: Bellarmin, 1980, paper \$6.95 Can. each) 140 pp.; 157 pp.; 144 pp. ISBN: 2-89007-288-6 (vol. 1), 2-89007-289-4 (vol. 2), 2-89007-290-8 (vol. 3).

These three volumes present revised transcripts of broadcasts aired on Radio Canada in 1977 and 1978. The first volume contains discussions of the historicity of the Gospels (R. Latourelle), current methods of research on Jesus (F. Refoulé and R. Latourelle), a structuralist reading of the Gospels (P. Geoltrain), Christian witnesses of the 1st century (P.-É. Langevin and S. Lyonnet), the interpretation of the sources for the life of Jesus (P. Grelot), Gospel and mythology (P. Grelot), *Gospel of Thomas* and gnostic literature (J.-É. Ménard), religious life in Palestine (M. Simon), Qumran and the Essene current in the time of Jesus (J. Carmignac), the originality of Jesus in 1st-century Judaism (C. Perrot and J. Ouellette), the one figure and the various images (É. Trocmé), and the manner or pedagogy of Jesus (A. George). The fourteen topics treated in the second volume are the accounts of Jesus' birth (J. Martucci), Jesus' mother and his precursor (R. Laurentin and É. Trocmé), Jesus the prophet (M. Gourgues), Jesus the wonder-worker or the miracles of the Gospels (X. Léon-Dufour), Jesus' moral teaching (Y. Cailhier), Jesus' attitude toward women (X. Léon-Dufour and P. Geoltrain), the beatitudes as the heart of Jesus' message (J. Dupont), the kingdom of God or the coming of Yahweh as king-liberator (J. Dupont), a Messiah who is above all a Son (J. Gible), the religious experience of Jesus (J. Guillet), the announcements of the passion and resurrection (O. Genest), Jesus and the Sanhedrin (H. Cousin and F. Refoulé), the death and resurrection of Jesus (X. Léon-Dufour), and the resurrection of Jesus (P. Benoit). The third volume considers the Eucharist as the memorial of Jesus (J. M. R. Tillard), the disciples of Jesus (J. Delorme), the church in God's plan (P. Benoit and J. Guillet), Mk and Mt (P. Lamarche), Lk-Acts (M. Dumais), the fulfillment of Jewish institutions in Jn (A. Jaubert and J.-L. D'Aragon), stages of composition in Jn (J.-L. D'Aragon and M.-É. Boismard), the Pauline letters and Hebrews (J. Murphy-O'Connor and A. Vanhoye), Revelation (U. Vanni), Jesus in relation to Jewish thought (D. Flusser and R. J. Z. Werblowsky), the Christian and Jewish communities yesterday and today (M. Dubois), Jesus in relation to some great themes of modern thought (P.-J. Labarrière and C. Duquoc), and Jesus in actual human experience (F. Refoulé, M. Gourgues, and J.-F. Six).

M. LIMBECK, *Von Jesus beten lernen. Das Vaterunser auf dem Hintergrund des Alten Testaments* (Stuttgart: Religiöse Bildungsarbeit, 1980, paper DM 16.80) 133 pp. ISBN: 3-921005-42-6.

This exposition of the Lord's Prayer is a revised and slightly expanded version of a series of articles first published in the *Katholisches Sonntagsblatt* of the diocese of Rottenburg-Stuttgart. After a chapter entitled "Lord, teach us to pray," each of the ten phrases in Mt 6:9-13 is discussed in terms of its OT roots and present significance. Limbeck is the author of *Die Ordnung des Heils* (1971).

C. M. MARTINI, *L'Evangelizzatore in San Luca. Meditazioni* (3rd ed.; Milan: Editrice Ancora, 1981, paper 4,000 L) 189 pp.

These nine talks given by Archbishop Martini to a group of diocesan priests in Milan treat aspects of the theme of the evangelizer in Lk. They appear under the following titles: toward an understanding of the kerygma, difficulty in understanding the kerygma, the effects and nature of the kerygma, the meaning of sin in the training of the evangelizer, Jesus' training of his disciples, the way of Peter as the first evangelizer, Jesus as the evangelizer in the passion, the salvation that Jesus proposes from the cross, and the words of the risen one. The texts of five homilies are provided in the appendix.

C. B. MILLER, *Scripture for Today. The Editorial Work of the Evangelists* (Chicago, IL: privately published, 1979, paper) vii and 237 pp. Bibliography. Indexed.

This volume deals with the editorial work that the Evangelists did on the materials available to them, and with the methods used in identifying the most probable form of the original sayings of Jesus. It points out the Evangelists' editing in the Gospel outlines, in the Gospels, in the parables, and finally in the treatments of the kingdom of God, the Son of Man, Christology,

miracles, and John the Baptist. Intended for use in an introductory college-level Scripture course, the book is available from the author at 2522 West 110 St., Chicago, IL 60655.

K. F. NICKLE, *The Synoptic Gospels: Conflict and Consensus* (Atlanta, GA: John Knox, 1980, paper \$6.95) 198 pp. Bibliography. LCN: 79-92069. ISBN: 0-8042-0422-5.

This invitation to nonspecialists to benefit from the results of technical scholarly inquiry sketches the process by which the earliest Christians retold selectively some of the stories that they remembered about Jesus. It also seeks to determine the motives and concerns that prompted the Evangelists to compose their narrative versions of the public ministry and death of Jesus. The five chapters deal with Gospel beginnings, why write a Gospel (Mk), why expand a Gospel (Mt), why expand a Gospel (Lk), and extended considerations. Nickle, author of *The Collection* (1966), is professor of NT language, literature, and exegesis at Columbia Theological Seminary in Decatur, GA.

S. A. PANIMOLLE, *Il discorso di Pietro all'assemblea apostolica. II: Parola, fede e Spirito (Atti 15, 7-9); III: Legge e grazia (Atti 15, 10-11)*, Studi biblici 2 and 3 (Bologna: Dehoniane, 1977-78, paper 7,800 L each) 430 pp.; 314 pp. Bibliographies. Indexed.

The first volume in this trilogy was a literary, historical, and theological investigation of the apostolic conference in Acts 15:1-35 [NTA 24, p. 303]. The second volume begins by discussing the literary composition of Peter's discourse in Acts 15:7-11 and then examines the first three verses of the speech: election, hearing, and faith (v. 7); the witness of God with the gift of the Holy Spirit (v. 8); and distinction and purification of hearts (v. 9). The third volume deals with the last two verses: testing God by imposing the yoke of the Law (v. 10); and salvation through the grace of our Lord Jesus (v. 11). The epilogue treats the importance of Acts 15:7-11 in Lukan theology.

B. PAPA, *Atti degli apostoli. Commento pastorale - I*, Lettura pastorale della Bibbia 10 (Bologna: Dehoniane, 1981, paper 12,000 L) 383 pp. Bibliography.

The 21-page introduction to Acts discusses the book's title, text, language and style, literary models, literary structure, scope, and author and date. Then for each pericope in Acts 1:1-12:25, Papa provides an Italian translation, an explication of the text, a structural analysis, and a treatment of its theological significance. The section on the church of Jerusalem (1:1-5:42) comments on the transition from the time of Jesus to the time of the church (1:1-26), the birth of the church (2:1-47), the cure of the cripple and the theological significance of this miracle (3:1-4:31), community of goods (4:32-5:11), and the mission of the apostles (5:12-42). The second part of the commentary (6:1-12:25) traces the way of the gospel from Jerusalem to Samaria (6:1-9:31), and from Samaria to Antioch (9:32-12:25).

R. PESCH, *Synoptisches Arbeitsbuch zu den Evangelien. Band 5: Synopse nach Johannes. Mit einer Auswahlkonkordanz* (Cologne: Benziger, 1981, paper DM 19.80; Gütersloh: Mohn) 88 pp. ISBN: 3-545-23036-8 (Benziger), 3-579-01781-0 (Mohn).

The first four volumes of this synopsis of the Gospels were described in NTA 25, p. 89. After brief remarks on the relationship between the Fourth Gospel and the other Gospels, this volume provides a German translation of the eighty-six pericopes in the Fourth Gospel with their Synoptic parallels (where they exist) arranged beside them. Also included is a select concordance of important terms found in Jn.

W. E. PILGRIM, *Good News to the Poor. Wealth and Poverty in Luke-Acts* (Minneapolis, MN: Augsburg, 1981, paper \$7.95) 198 pp. Bibliography. LCN: 81-65653. ISBN: 0-8066-1889-2.

The first part of this investigation of the Lukan theme of good news to the poor and the related question of wealth and poverty discusses the poor in the OT and in the intertestamental period, Jesus and the poor, and Jesus' anointing to preach good news to the poor. The second part examines texts from Lk-Acts that bear on wealth and poverty under five headings: the call to total surrender of one's possessions, the dangers of wealth, the right use of possessions, a sharing community, and the poor as inheriting the kingdom. Pilgrim, associate professor of

theology and director of continuing theological education at Pacific Lutheran University in Tacoma, WA, seeks not only to bring to the reader's attention the Lukan witness to the question of possessions, but also to provide a basis for further reflection and action by those who would care—in Christ's name—for a hurting world.

A. PLUMMER, *The Gospel According to St. John* [1882], Thornapple Commentaries (Grand Rapids: Baker, 1981, paper \$9.95) lxiv and 382 pp. Bibliography. Indexed. ISBN: 0-8010-7068-6.

First published as part of the Cambridge Greek Testament for Schools and Colleges, this volume opens with a 54-page introduction concerning the life of John, the authenticity of the Fourth Gospel, its place and date, object and plan, characteristics, relationship to the Synoptic Gospels and 1 Jn, text, and structure. Then the complete Greek text of the Fourth Gospel is followed by 297 pages of notes and 6 appendixes. Plummer (1841-1926), an Anglican exegete and theologian, was master of University College, Durham, from 1874 to 1902.

E. POUSSET, *Il leur dit: Ceci est mon corps. Lectures d'Evangelie sur le corps et la parole*, Supplément à *Vie Chrétienne* 245 (Paris: Vie Chrétienne, 1981, paper 16 F) 80 pp., 3 plates.

This booklet seeks to show how the relation between Jesus' words and deeds is the basis for understanding his identification of himself as broken bread (see Mk 14:22-24). The eight chapters treat the text and context of Mk 14:22-24 parr., the authority of Jesus, deed and word, power going forth from Jesus, a new use of "bread," Jesus as the Christ, the principle of hope, and the discourse after the Last Supper.

G. ROCHAIS, *Les récits de résurrection des morts dans le Nouveau Testament*, Society for New Testament Studies Monograph Series 40 (Cambridge, UK—London—New York: Cambridge University Press, 1981, \$29.95) xv and 252 pp. Bibliography. Indexed. LCN: 79-41615. ISBN: 0-521-22381-4.

Prepared as a doctoral dissertation under the direction of L. Audet and presented to the University of Montreal in 1973, this study analyzes the literary formation and theological purpose of the NT narratives that report the resuscitation of dead persons by Jesus and Peter. After considering the analogies between the various accounts, Rochais discusses the resurrection of the son of the widow of Nain (Lk 7:11-17); the resurrection of Jairus' daughter—the introductory verses (Mk 5:21; Lk 8:40; Mt 9:1, 18), the Markan redaction (5:22-24a, 35-43), the Lukan redaction (8:40-42a, 49-56), the Matthean redaction of the story of the resurrection of the official's son (9:18-19, 23-26), and the history of the formation of the account of the resurrection of Jairus' daughter; the resurrection of Lazarus (Jn 11:1-46); and the resurrection of Tabitha (Acts 9:36-43). The final chapters investigate the formation of these accounts in the early church and their meaning for Christians today. Rochais proposes that these stories were a "theological conclusion" drawn from belief in the resurrection of Jesus.

J. ROLOFF, *Die Apostelgeschichte. Übersetzt und erklärt*, Das Neue Testament Deutsch 5 (17th ed.; Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 38) iv and 389 pp., map. Bibliography. Indexed. ISBN: 3-525-51361-5.

This entirely new commentary on Acts succeeds G. Stählin's contribution to the series. After a sixteen-page introduction to Acts, Roloff presents his exposition according to the following general outline: the instruction of the risen one (1:1-26), the beginning time in Jerusalem (2:1-5:42), the first stage of the expansion of the church (6:1-9:31), Antioch and the beginnings of Gentile Christianity (9:32-15:35), Paul's mission in Asia Minor and Greece (15:36-19:20), and Paul as witness to the gospel in Jerusalem and Rome (19:21-28:31). For each pericope, there is a German translation, an overall analysis, and a verse-by-verse commentary. Fourteen excursuses (e.g. Jesus' ascension, the speeches in Acts, Simon Magus) are interspersed throughout the volume.

B. B. SCOTT, *Jesus, Symbol-Maker for the Kingdom* (Philadelphia: Fortress, 1981, \$15.95) viii and 182 pp. Indexed. LCN: 80-2388. ISBN: 0-8006-0654-X.

Scott, associate professor of NT at St. Meinrad School of Theology in St. Meinrad, IN, uses

the literary-structuralist models developed in parable criticism as a basis for attempting a coherent insight into Jesus' language as a whole. After reviewing recent discussion on the kingdom as symbol, the book focuses on narrative parables (Lk 10:30-35; Mt 22:1-14/Lk 14:15-24; Mt 25:14-30/Lk 19:11-27; Lk 15:11-32) and "one-liners" (Mk 4:30-32/Mt 13:31-32/Lk 13:18-19; Mt 13:33/Lk 13:20-21; Mk 13:28; Mk 4:26-29). Then it shows how Jesus' language as a system of signs effected meaning in the parables as individual performances, and how Jesus' sayings and deeds resulted from the same organizing symbolic world. The final chapter clarifies what is meant by symbol and explains how kingdom as symbol functioned in Jesus' language.

R. H. STEIN, *An Introduction to the Parables of Jesus* (Philadelphia: Westminster, 1981, paper \$8.95) 180 pp. Indexed. LCN: 81-11564. ISBN: 0-664-24390-8.

Stein, professor of NT at Bethel Theological Seminary in St. Paul, MN, discusses the parables according to the basic pattern set forth in chapter 3 of *The Method and Message of Jesus' Teachings* (1978). The first part of the book covers such questions as what a parable is, why Jesus taught in parables, where the parables came from, how they have been interpreted, and interpreting them today. The second part, which emphasizes the praxis of interpretation, deals with the kingdom of God as a present reality (Lk 14:15-24), the call to decision as the demand of the parables (Mt 13:44-46), the God of the parables (Lk 15:11-32), and the final judgment (Mt 25:31-46).

K. E. STEVENSON AND G. R. HABERMAS, *Verdict on the Shroud. Evidence for the Death and Resurrection of Jesus Christ* (Ann Arbor, MI: Servant Books, 1981, \$12.95) xii and 224 pp., 16 plates. Indexed. ISBN: 0-89283-111-1.

In the first part of this book, the authors assemble the facts about the Shroud of Turin: the phenomenon of the Shroud, its history, the man buried in it, the NT and the Shroud, and scientific judgments about it before and after 1978. Then they draw conclusions regarding the possibility of fraud, the authenticity of the Shroud, and whether it was Jesus' burial garment. Finally, they discuss the significance of the Shroud for understanding Jesus' death, his resurrection, and the naturalism-supernaturalism debate. According to Stevenson (team spokesman and editor for the Shroud of Turin Research Project) and Habermas (associate professor of apologetics and philosophy at Liberty Baptist College in Lynchburg, VA), the Shroud of Turin is an actual archaeological artifact and did serve as Jesus' burial garment.

K. E. STEVENSON AND G. R. HABERMAS, *La vérité sur le Suaire de Turin. Preuves de la mort et de la résurrection du Christ*, trans. F.-M. Watkins (Paris: Fayard, 1981, paper) 269 pp., 16 plates (36 figs.). ISBN: 2-213-01095-1.

The French translation of *Verdict on the Shroud*.

M. STIRN, *Pour une "sémeiotique" de l'annonce. Essai d'élaboration d'un problème linguistique à partir de Matthieu 19-23* (Brussels—Paris—Louvain: Nauwelaerts—Vanderoyez, 1979, paper) 371 pp., 2 folding charts. Bibliography.

This volume aims to work out a grammar of the signification of a received message, to describe the genetic and transformational process in the proclamation of the received message, and to apply the rules of semiotics to Mt 19-23. The first part contains chapters on the value and limits of grammar, the necessity and inadequacies of semiotics, and the "openings" and weaknesses in semantic theories. The second part explores proclamation at the level of semiotics under these headings: theses on semiotics, an ancient wisdom, the "semeion," signification, and the transformations. The chosen corpus (Mt 19-23) is shown to have some striking characteristics for demonstrating the function of the semeion.

W. M. SWARTLEY, *Mark: The Way for All Nations* (rev. ed.; Scottdale, PA—Kitchener, Ont.: Herald Press, 1981, paper \$8.95 or \$10.75 Can.) 253 pp., fig. Bibliographies. Indexed. LCN: 78-27917. ISBN: 0-8361-1977-0.

The revised and expanded version of a compositional analysis of Mk that was described in *NTA* 24, p. 89.

E. TALSTRA, S. J. NOORDA, AND N. A. SCHUMAN, *Segmenten: Studies op het gebied van de theologie. II: Exegetica* (Amsterdam: Vrije Universiteit Boekhandel, 1981, paper 13.50 gld.) vii and 141 pp. Bibliography. ISBN: 90-6256-052-0.

This volume contains four articles by members of the theological faculty of the Netherlands Free University in Amsterdam. The two studies by S. J. Noorda deal with NT texts: who is who in Lk 7:29-35, and coherence and incoherence in Mk 6:1-6. There are also articles by E. Talstra on Genesis 22 and N. A. Schuman on Isa 28:23-29.

B. E. THIERING, *The Gospels and Qumran. A New Hypothesis*, Australian and New Zealand Studies in Theology and Religion (Sydney: Theological Explorations, 1981, paper \$10.50 Aust.) iv and 326 pp. Indexed. ISBN: 085821-307-9.

Thiering, the author of *Redating the Teacher of Righteousness* (1979), argues that the Gospels were written in a special language (specifically in the form of a *raz* to which there was a *peshet*) and that the histories of the Qumran community and the early church fit together. The first part of her study sketches the history of the Qumran community, emphasizing its use of the solar calendar and code language as aids to our correct understanding of the Gospels. The second part traces the history of the early Christian community in light of its *peshet* language: the community before the Gospel period, John the Baptist, basic calendar facts and procedures, the Gospel history, Acts, and the fall of Jerusalem in A.D. 70. Four chronological charts are included.

J. P. VERSTEEG, *Evangelie in viervoud. Een karakteristiek van de vier evangeliën*, Bijbel en Gemeente 16 (Kampen: Kok, 1980, paper 19.90 gld.) 137 pp. ISBN: 90-242-0365-1.

After reviewing the term *euangelion*, this volume treats each of the four canonical Gospels: the Gospel of the Messiah of Israel (Mt), the Gospel of the Son of Man (Mk), the Gospel of the Savior of the world (Lk), and the Gospel of the Son of God (Jn). Each Gospel is discussed in terms of the situation in which it was written, its distinctive portrait of Jesus, and its literary structure. Versteeg, professor of NT at the Theologische Hogeschool in Apeldoorn, is also the author of *Oog voor elkaar* (1980).

A. R. VIDLER, *Read, MARK, Learn* (London: Fount Paperbacks/Collins, 1980, paper £1.25) 174 pp. ISBN: 0-00-625854-9.

This commentary on Mk arose from the author's longstanding practice of studying the Bible with groups of twelve or fifteen people. After a three-page note on Bible-study groups and a six-page introduction to Mk, the volume presents the RSV text of Mk along with notes and comments on the individual verses. Vidler is also the author (with M. Muggeridge) of *Paul, Envoy Extraordinary* (1972).

W. S. VORSTER, *Wat is 'n evangelie? Die plek van die tekssoort evangelie in die literatuurgeskiedenis* (Pretoria: Kerkboekhandel Transvaal, 1981, paper) 32 pp. Bibliography. ISBN: 0-7987-0294.

After briefly discussing the term "Gospel" as the name of a particular type of text, this booklet considers three questions: Is the Gospel genre *sui generis*, or did Mark make use of an already existing genre? Does more than one example of the Gospel genre exist, and are all the texts that are called Gospels really Gospels? Why did Mark choose the Gospel genre to convey his message?

E. WEILER ET AL., *Jesus: A Pictorial History of the New Testament*, trans. M. J. O'Connell, A Crossroad Book (New York: Seabury, 1980, paper \$10.95) 160 pp., 75 plates. LCN: 80-51760. ISBN: 0-8164-2287-7.

Originally published in German under the title *Jesus Gottessohn* (1974), this volume alternates between E. Weiler's discussions of Gospel materials and E. Lessing's related color photographs. The texts and pictures are presented under six headings: "But when the designated time had come . . ." (Gal 4:4); "Proclaiming the good news" (Mk 1:14); "And he began to teach them" (Mt 5:2); "Whoever believes in me will come to life" (Jn 11:25); "The

hour has come for the Son of Man to be glorified" (Jn 12:23); and "He has been raised" (Mt 28:6). The concluding section explains the "language" of the pictures and identifies each of them.

K. WENGST, *Bedrängte Gemeinde und verherrlichter Christus. Der historische Ort des Johannesevangeliums als Schlüssel zu seiner Interpretation*, Biblisch-Theologische Studien 5 (Neukirchen-Vluyn: Neukirchener, 1981, paper DM 18) 142 pp., map. Indexed. ISBN: 3-7887-0643-0.

After sketching the history of Johannine research and establishing that the Fourth Gospel was written for Christian readers, this study discusses the "Jews" and the "world" in Jn, the distant relationship of the Johannine community to Judaism, Jewish measures against the Johannine community, the theological basis for the exclusion of Christians from the synagogue, the national composition of the Johannine community and its milieu, attempts at locating the Johannine community, and the date of the Fourth Gospel. Wengst concludes that the Christian community for which the Fourth Gospel was written between A.D. 80 and 90 lived in the realm of Agrippa II, i.e. in the territories of Gaulanitis and Batanaea in northern Transjordan. The final chapter explores the consequences of the Gospel's historical setting for its interpretation.

H.-T. WREGE, *Wirkungsgeschichte des Evangeliums. Erfahrungen, Perspektiven und Möglichkeiten* (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 39.80) 290 pp. ISBN: 3-525-56156-3.

Wrege, the author of *Die Gestalt des Evangeliums* (1978), first explains the idea of *Wirkungsgeschichte* as a hermeneutical method and a dimension of pastoral practice. Then he discusses the concept with reference to its beginnings in the NT, Ignatius, Montanus, Marcion, and Augustine; the Reformation, rationalism, and Lutheran influence in North America; the roots of world-denying mysticism and idealism; the Evangelical faith in the face of the technical revolution; and the new possibilities for the world that are opened up by the Gospel *Gattung* [see § 25-420].

EPISTLES—REVELATION

J.-N. ALETTI, *Colossiens 1,15-20. Genre et exégèse du texte. Fonction de la thématique sapientielle*, Analecta Biblica 91 (Rome: Biblical Institute Press, 1981, paper 16,500 L or \$18.35) xii and 210 pp., folding chart. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and accepted by the Pontifical Biblical Institute in 1980, this study of Col 1:15-20 first considers the problems of composition (outer limits of the text, organization and redactional history). The second part examines the semantic structuring of the text and its literary background (especially as seen in the terms *eikōn*, *prōtotokos*, and *archē*), and the third part explores the Christology of the hymn with reference to its redactional history, the themes and function of Col 1:18a, and other features. The final part treats the function of the sapiential thematic with reference to the anteriority of the mediator and to Jesus Christ and Wisdom. Aletti is professor of exegesis on the theological faculty of the Centre Sèvres in Paris and at the Pontifical Biblical Institute.

J. R. ARMOGATHE, *Paul ou l'impossible unité*, Douze hommes dans l'histoire de l'Eglise (Paris: Fayard-Mame, 1980, paper) 217 pp., folding map. Bibliography. ISBN: 2-213-00877-4.

Part of a series on major figures in the history of the church (e.g. Augustine, Francis of Assisi, Thérèse de Lisieux), this volume situates Paul's preaching and journeys in the context of the Mediterranean world of the 1st century. Among the topics treated within this historical framework are the way from Law to promise, Christ and the churches, prayer in the Spirit, the body of Christ, and the unity of the Scriptures. The phrase "impossible unity" in the title refers to Paul's split between Judaism and Christianity, his concern for the unity of the churches in Christ despite conflicts, and the contradictions in his temperament. The volume was prepared in collaboration with H. Duchêne.

W. BAIRD, *1 Corinthians—2 Corinthians*, Knox Preaching Guides (Atlanta, GA: John Knox, 1980, paper \$4.50) iv and 112 pp. Bibliography. LCN: 79-92064. ISBN: 0-8042-3239-3.

Baird, professor of NT at Brite Divinity School in Fort Worth, TX, observes that Paul's letters to the Corinthians may be the most practical books in the NT. His exposition of 1 Corinthians follows this outline: address and thanksgiving (1:1-9); the danger of disunity (1:10-4:21); the threat of immorality (5:1-6:20); to marry or not to marry (7:1-40); to eat or not to eat (8:1-11:1); ways to worship (11:2-14:40); the resurrection of the dead (15:1-58); and the offering, travel plans, and greetings (16:1-24). 2 Corinthians is discussed under these headings: address and blessing (1:1-11); changed plans and faithful purposes (1:12-2:13); triumph and trials in ministry (2:14-7:4); comfort at the coming of Titus (7:5-16); the collection for the saints (8:1-9:15); in defense of ministry (10:1-13:10); and exhortation, greetings, and benediction (13:11-14).

W. CARR, *Angels and Principalities. The background, meaning and development of the Pauline phrase* *hai archai kai hai exousiai*, Society for New Testament Studies Monograph Series 42 (Cambridge, UK—London—New York: Cambridge University Press, 1981) xii and 242 pp. Bibliography. Indexed. LCN: 80-41242. ISBN: 0-521-23429-8.

The revised and considerably abbreviated form of a doctoral dissertation presented to the University of Sheffield in 1974, this study challenges the assumption that Paul and his contemporaries inhabited a world believed to be dominated by hostile superhuman powers, of whom Jews and Gentiles alike lived in fear. The investigation consists of three parts: the background to Paul's thought on the powers; the exegesis of key Pauline texts (e.g. Col 1:16; 2:14-15, 18; Phil 2:10; Ephesians; Rom 8:38-39; 13:1-7; 1 Cor 2:6-8; 6:1-6); and the post-Pauline development in other NT books, Ignatius of Antioch, the angelomorphic Christology of early Jewish Christianity, the Greek apologists, Clement of Alexandria, gnosticism, and Origen. Carr concludes that the notion of mighty forces of evil ranged against human beings was not part of the earliest Christian understanding of the world and the gospel.

R. DABELSTEIN, *Die Beurteilung der 'Heiden' bei Paulus*, Beiträge zur biblischen Exegese und Theologie 14 (Frankfurt/M.—Bern—Cirencester, UK: P. D. Lang, 1981, paper 53 Sw. fr.) 245 pp. Bibliography. Indexed. ISBN: 3-8204-6192-2.

The revision of a doctoral dissertation directed by E. Dinkler and accepted by the theological faculty at Heidelberg in 1976, this investigation of Paul's attitudes toward pagans first examines the terms that he used to describe non-Jewish non-Christians: *adikos*, *apistos*, *anomoï*, *akrobystia*, *laoi*, *barbaros*; *Hellēn*; and *ethnē*. The next part treats the idea of pagans as part of the old aeon in Jewish polemics concerning cult and ethical laxity, and in key Pauline texts (1 Cor 10:1-13; Gal 2:15-21; 4:3-10; Rom 1:18-2:29). Finally, Dabelstein explores the significance of non-Jews in the Pauline understanding of mission: the basis of the mission in the universal redeeming activity of God in Christ and the worldwide lordship of Christ, the Pauline apostolate, consequences for relations with non-Christians, imminent eschatological expectation, and the goals of the mission.

G. EBELING, *Die Wahrheit des Evangeliums. Eine Lesehilfe zum Galaterbrief* (Tübingen: Mohr-Siebeck, 1981, DM 39) xiv and 369 pp. Bibliography. Indexed. ISBN: 3-16-143842-6.

In his seven-page foreword, Ebeling notes that Paul's phrase "the truth of the gospel" (Gal 2:5, 14) expresses the scope of his entire letter to the Galatians. The commentary on Galatians is presented under three major headings: remembrance (chaps. 1-2), instruction (chaps. 3-4), and exhortation (chaps. 5-6). For each pericope, there is a German translation of the text and an exposition: the apostolic blessing-greeting (1:1-5), the apostolic curse (1:6-9), the origin of the apostolic gospel (1:10-12), etc. Before his retirement in 1979, Ebeling was professor of fundamental theology and hermeneutics at Zurich.

J. H. ELLIOTT, *A Home for the Homeless. A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress, 1981, \$24.95) xiv and 306 pp., map. Bibliographies. Indexed. LCN: 80-2394. ISBN: 0-8006-0659-0.

The focus of this sociological exegesis of 1 Peter is on the circumstances of the letter's origin,

composition, and socioreligious strategy, as well as its contribution to the consolidation, theology, and ideology of the early Christian movement in Asia Minor. The five chapters consider the homeless strangers of 1 Peter ("I exhort you as resident aliens and visiting strangers"), the addressees and their situation ("to the elect visiting strangers of the dispersion in Pontus"), the socioreligious strategy of the letter ("I have written briefly to encourage and bear full witness"), the significance and function of the household within this strategy ("you are the household of the Spirit . . . the household of God"), and the group's interests and ideology ("Peter . . . Silvanus . . . the coelect at Babylon and Mark my son"). Elliott, professor of theology and religious studies at the University of San Francisco, is the author of *The Elect and the Holy* (1966).

R. FABRIS, *La comunità cristiana nella 1ª lettera ai Corinzi*, Proposte 4 (Pordenone: Concordia Sette, 1980, paper 4,500 L) 101 pp.

Fabris, professor of Sacred Scripture at the Seminario Arcivescovile di Udine, presents five biblical reflections on the Christian community according to 1 Corinthians: the proclamation of the gospel in a new cultural context, Christian faith and the individual's plan of life, faith and charity in community relationships, the life of the Christian community (charism and authority), and the resurrection of Jesus and human hope.

R. FABRIS, *Lettera di Giacomo e Prima lettera di Pietro. Commento pastorale e attualizzazione*, Lettura pastorale della Bibbia 8 (Bologna: Dehoniane, 1980, paper 10,000 L) 287 pp. Bibliographies.

After a fourteen-page introduction to the letter of James, Fabris divides the text into ten sections: heading (1:1), Christian existence as overcoming trials and temptations (1:2-18), hearing and implementing the word (1:19-27), actualizing the law of charity (2:1-13), etc. Then an eighteen-page introduction to 1 Peter leads into a commentary on that epistle's thirteen sections: heading (1:1-2), prayer of thanksgiving for the revelation of salvation (1:3-12), implementing hope with a style of holy life (1:13-25), the Christian community as spiritual construction and priestly people (2:1-10), etc. Each section of the two commentaries contains a translation of the passage, an analysis of its literary and thematic structure, comments on the text, and suggestions for actualization.

R. FABRIS, *La libertà del vangelo. Lettera di Paolo ai Galati* (2nd ed.; Leumann-Turin: Elle Di Ci, 1979, paper 1,200 L) 96 pp., map. ISBN: 88-01-13516-5.

After a five-page discussion of the crisis facing the Galatian church, this booklet presents an Italian translation and an exposition of each pericope in the epistle. Two major divisions are distinguished: Christ as center and origin of every apostolate (1:1-2:21), and Christ as center of the plan of salvation (3:1-6:18).

H. J. FREDE (ED.), *Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos*, 9. Lieferung: 1 Tm 6,17 bis Schluss; 2 Tm 1,1-2,17, Vetus Latina, Die Reste der altlateinischen Bibel 25 (Freiburg: Herder, 1981, paper DM 52.50) pp. 641-720. ISBN: 3-451-00459-3.

The previously published fascicles in this volume were noticed in *NTA* 23, pp. 235-236; 24, p. 196; 25, p. 204. This fascicle contains the Vetus Latina material for 1 Tim 6:17-21 and 2 Tim 1:1-2:17. The line-by-line presentation of the Greek text is accompanied with three (or four) of the Latin text types, the critical apparatus, and the apparatus of extrabiblical witnesses.

E. FUCHS AND P. REYMOND, *La deuxième Épître de saint Pierre. L'Épître de saint Jude*, Commentaire du Nouveau Testament, deuxième série 13b (Neuchâtel—Paris: Delachaux & Niestlé, 1980, paper) 194 pp. Bibliographies. ISBN: 2-603-00182-5.

These French translations of and verse-by-verse commentaries on 2 Peter and Jude are preceded by introductions that follow the same outline: presentation, language, plan, literary genre, occasion and purpose, author, canonicity and text, and date and place of composition. Fuchs and Reymond understand 2 Peter as witnessing to the church's struggle at the beginning of the 2nd century A.D. to remain faithful to the apostolic teaching, which was being shaken by

the growing impact of gnosticism. They view the letter of Jude as evidence of the difficulties facing the Christian community toward the end of the 1st century A.D. in matters of morality and spirituality.

E. GHINI, *Lettere di Paolo ai Tessalonicesi. Commento pastorale*, Lettura pastorale della Bibbia 9 (Bologna: Dehoniane, 1980, paper 12,000 L) 447 pp. Bibliography. Indexed.

After an 83-page introduction to Paul's letters to the Thessalonians, Ghini presents a pastoral commentary on 1 Thessalonians according to the following outline: address (1:1), the apostle and his community (1:2-3:13), the apostolic paraenesis (4:1-5:24), and conclusion (5:25-28). Her commentary on 2 Thessalonians adopts this plan: address (1:1), Christian fervor under persecution (1:3-12), the parousia of the Lord (2:1-3:5), the lazy and disorderly brethren (3:6-15), and conclusion (3:16-18). A sixty-page appendix discusses the understanding of eschatology in contemporary theology.

W. A. GRUDEM, *The Gift of Prophecy in 1 Corinthians* (Washington, DC: University Press of America, 1982, cloth \$23.50, paper \$13.25) xxiv and 333 pp. Bibliography. Indexed. LCN: 81-40583. ISBN: 0-8191-2083-9 (cloth), 0-8191-2084-7 (paper).

The slightly expanded version of a doctoral dissertation directed by C. F. D. Moule and presented to the University of Cambridge in 1978, this book attempts to define in detail the nature of the NT gift of prophecy as it was practiced in the church at Corinth, and to compare it with prophecy in other NT churches and the OT. The four chapters treat the authority of prophecy in 1 Corinthians; the psychological state of the prophet; the function, content, and form of prophecy; and the qualifications for being a prophet. Grudem, assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, calls attention to a secondary type of prophecy at Corinth, which was less authoritative and more widely distributed than the primary type of prophecy represented by John in the book of Revelation and by the OT prophets. The appendix discusses G. Dautzenberg's interpretation of 1 Cor 12:10 [see § 23-567].

W. G. JOHNSON, *Hebrews*, Knox Preaching Guides (Atlanta, GA: John Knox, 1980, paper \$4.50) iv and 98 pp. Bibliography. LCN: 79-92068. ISBN: 0-8042-3245-0.

Johnson, associate dean and professor of NT at Andrews University in Berrien Springs, MI, describes Hebrews as "a book for preachers," because it shows how a Christian minister long ago tried to meet the spiritual needs of his people. This exposition of Hebrews revolves around the word "better": the better revelation (1:1-4), the better name (1:5-2:18), the better leader (3:1-4:13), the better priest (4:14-6:20), the better priesthood (7:1-28), the better sacrifice (8:1-10:18), the better country (10:19-12:2), and the better city (12:3-13:25).

J. D. KARAVIDOPOULOS, *Apostolou Paulou epistoles pros Ephesious, Philippēsiōus, Kolossaeis, Philēmona*, Ermēneia Kainēs Diathēkēs 10 (Thessaloniki: P. Pournara, 1981, paper) 597 pp. Bibliography. Indexed.

After a ten-page general introduction to the Captivity epistles, this volume provides introductions to, the ancient Greek texts of, and Modern Greek commentaries on the letters to the Ephesians, the Philippians, the Colossians, and Philemon. In the expositions of these documents, attention is given to both patristic and modern commentators.

F.-J. LEENHARDT, *L'Épître de Saint Paul aux Romains*, Commentaire du Nouveau Testament, deuxième série 6 (2nd ed.; Geneva: Labor et Fides, 1981, paper) 254 pp. Bibliography. Indexed. ISBN: 2-8259.

This edition of Leenhardt's commentary on Romans (1st ed., 1957) has been enlarged by the inclusion of the four appendixes and the analytical index published separately in 1969 under the title *Complément*. The appendixes treat the question whether Paul used earlier sources, discussions about the justice of God and the justification of the sinner, chaps. 6 and 8 and psychoanalysis, and political authority and the powers in relation to the Christian. The English translation of the commentary was described in NTA 10, p. 143.

A. T. LINCOLN, *Paradise Now and Not Yet. Studies in the role of the heavenly dimension in Paul's thought with special reference to his eschatology*, Society for New Testament Studies Monograph Series 43 (Cambridge, UK—London—New York: Cambridge University Press, 1981, \$34.50) xiii and 277 pp. Bibliography. Indexed. LCN: 80-41024. ISBN: 0-521-22944-8.

This revised version of a doctoral dissertation directed by C. F. D. Moule and accepted by the University of Cambridge in 1975 analyzes how the concept of heaven functions in the particular settings of the Pauline letters: the heavenly Jerusalem (Galatians), heavenly existence (1 Corinthians), the heavenly house and the third heaven (2 Corinthians), the heavenly commonwealth (Philippians), heavenly-mindedness (Colossians), and heavenly life in the church at worship (Ephesians). The final chapter examines heaven and the eschatological perspective in Pauline thought. Lincoln, lecturer in NT at St. John's College in Nottingham, UK, discerns three major factors contributing to the Pauline picture of heaven: Paul's conceptual background and his knowledge of OT and Jewish traditions about heaven, his meeting with the resurrected and exalted Christ in conjunction with his later visions and revelation-experiences of the heavenly Christ, and his apostolic task of molding the thought and practice of converts in the churches for which he felt responsible.

V. LOI, *San Paolo e l'interpretazione teologica del messaggio di Gesù*, Collana di testi storici 11 (L'Aquila: L. U. Japadre Editore, 1980, paper 8,000 L) 185 pp. ISBN: 88-7006-081-0.

The first part of this introduction to Paul's life and theology considers the sources, the cultural components of Paul's theological thought, and Paul as apostle of the Gentiles. The part devoted to Pauline theology discusses the formula "our Lord Jesus Christ," the preexistent Christ, and the Holy Spirit. The third part explores aspects of Pauline soteriology: the salvific value of Christ's death, justification in Christ, the participation of the Christian in the death and resurrection of Christ, life in Christ, the church as the body and *plērōma* of Christ, and Pauline eschatology.

P. S. MINEAR, *New Testament Apocalyptic*, Interpreting Biblical Texts (Nashville, TN: Abingdon, 1981, paper \$6.95) 157 pp. Bibliography. LCN: 81-4721. ISBN: 0-687-27890-2.

Minear, professor emeritus of biblical theology at Yale Divinity School, first explores the forces and events that gave impetus to the apocalyptic movement under three headings: the gift to the prophet, the gift to the congregation, and the horizons of apocalyptic prophecy. Then he focuses on eight apocalyptic texts from the NT: a vision of heaven (Rev 4:1–8:1), the discernment of the Spirit in baptism (1 Peter), a vision of heavenly warfare (Rev 11:19–14:5), the discernment of the Spirit in shared futility (Romans 8), a vision of the death of death (Rev 19:11–21:4), the discernment of victory over death (Heb 2:1–4:13), a vision of the holy city (Rev 21:9–22:9), and the discernment of life in the city (Heb 12:1–13:25).

H. MONTEFIORE, *Paul the Apostle* (London: Fount Paperbacks/Collins, 1981, paper £1.50) 125 pp. ISBN: 0-00-626389-5.

Montefiore, bishop of Birmingham and author of *The Epistle to the Hebrews* (1965), notes that Paul holds a special place for him, partly because of temperament, and partly because he belongs to the same race as Paul did and also came to Christ through a sudden conversion. The first four chapters consider Paul the man, the apostle, the writer, and the theologian. A final chapter reflects on what Paul means for people today.

A. Q. MORTON, S. MICHAELSON, AND J. D. THOMPSON (EDS.), *A Critical Concordance to the Letter of Paul to the Philippians*, Computer Bible 23 (Wooster, OH: Biblical Research Associates, 1980, paper) x and 96 pp. ISBN: 0-935106-18-9.

———, *A Critical Concordance to the Letter of Paul to the Colossians*, Computer Bible 24 (Wooster, OH: Biblical Research Associates, 1981, paper) x and 90 pp. ISBN: 0-935106-19-7.

These concordances to the Greek texts of Philippians and Colossians deal with matters of language, text, morphology, grammar, and syntax. They are divided into six parts, each part arranging its material in different ways for different kinds of study: a reverse index and word

count, a forward index and word count, a word-frequency list, a frequency profile, a forward key-word-in-context concordance, and a reverse key-word-in-context concordance. The editors, who previously collaborated on a similar concordance to Romans [NTA 23, p. 105], also suggest how these concordances can be used effectively in studying the composition and character of the two epistles.

H. C. G. MOULE, *The Epistle to the Philippians* [1897], Thornapple Commentaries (Grand Rapids: Baker, 1981, paper \$5.95) xlii and 116 pp. Indexed. ISBN: 0-8010-6125-3.

First published as part of the Cambridge Greek Testament for Schools and Colleges, this volume consists of a 32-page introduction to Paul's letter to the Philippians, the entire Greek text of the letter, 83 pages of notes on the text, and 14 appendixes. The introduction discusses the letter's date (late A.D. 61 or early 62), occasion, authenticity, relationship to the other Captivity epistles, Greek text, and argument. An English translation of most of Polycarp's letter to the Philippians is also given. Moule (1841-1920) succeeded B. F. Westcott as bishop of Durham in 1901.

F.-J. ORTKEMPER, *Leben aus dem Glauben. Christliche Grundhaltungen nach Römer 12-13*, Neutestamentliche Abhandlungen, Neue Folge 14 (Münster: Aschendorff, 1980, DM 98) vi and 264 pp. Bibliography. ISBN: 3-402-03636-3.

Prepared as a doctoral dissertation under the direction of J. Gnllka and accepted by the Catholic theological faculty at Münster in 1979, this investigation of Romans 12-13 first discusses the context, structure, and paraenetic character of the passage. Then it provides an exposition of four sections: the heading of the paraenesis (12:1-2), correct use of the charisms (12:3-8), the Christian community in a non-Christian milieu (12:9-21), and the closing motivation for the exhortation (13:8-14). The exegetical analysis furnishes the basis for a systematic presentation of the paraenesis in Romans 12-13 and a reflection on its consequences for Christian life today.

P. PRIGENT, *L'Apocalypse de saint Jean*, Commentaire du Nouveau Testament, deuxième série 14 (Lausanne—Paris: Delachaux & Niestlé, 1981, paper) 385 pp. Bibliography. ISBN: 2-603-00191-4.

Prigent, professor of NT on the Protestant theological faculty at the Université des Sciences Humaines de Strasbourg and author of "*Et le ciel s'ouvrit*" (1980), presents his translation of and commentary on Revelation according to the following outline: introduction (1:1-3), address (1:4-8), the first vision (1:9-20), the letters to the churches (2:1-3:22), the heavenly cult (4:1-5:14), the first six seals (6:1-17), the elect (7:1-17), the seventh seal (8:1-5), the first six trumpets (8:6-9:21), the prophetic vocation of the witnesses (10:1-11:14), the seventh trumpet (11:15-19), the woman and her son and the dragon (12:1-18), the two beasts (13:1-18), the Lamb and the 144,000 (14:1-5), the announcement of the judgment (14:6-13), harvest and vintage (14:14-20), judgment and grace (15:1-16:21), the judgment of Babylon (17:1-19:10), the Messiah-Judge (19:11-21), millennium and judgment (20:1-15), the three descriptions of the end (21:1-22:5), and epilogue (22:6-21). The final twenty pages are devoted to syntheses and conclusions.

K. H. SCHEKLE, *Paulus. Leben—Briefe—Theologie*, Erträge der Forschung 152 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981, paper DM 59) xviii and 261 pp. Bibliographies. Indexed. ISBN: 3-534-08011-4.

Schelkle, professor of NT on the Catholic theological faculty at Tübingen and author of the four-volume *Theologie des Neuen Testaments*, first surveys the literary sources on Paul and then sketches what can be known about Paul's life and work. The third part of the volume discusses each of the NT epistles attributed to Paul with regard to its recipients, place and time of composition, train of thought, and literary-critical problems. The final section outlines Paul's theology, with attention to his understanding of Christ, God and the Spirit, humanity and the world, ethics, the church, Israel and the nations, and eschatology.

A. SCHWEITZER, *Die Mystik des Apostels Paulus* [1930], Uni-Taschenbücher 1091 (Tübingen: Mohr-Siebeck, 1981, paper DM 22.80) xvii and 407 pp. Bibliography. Indexed. ISBN: 3-16-143591-5.

This reprint of the 1930 edition of Schweitzer's classic treatment of Paul's mysticism contains a new seventeen-page introduction by W. G. Kümmel. Among the topics discussed in the book are the individuality of Paul's mysticism, its roots in Jewish eschatology, identification with the dying and rising Christ, suffering, the Spirit, law, righteousness by faith, sacraments, ethics, and the hellenizing of Paul's mysticism by Ignatius and Johannine theology.

A. SUHL, *Der Brief an Philemon*, Zürcher Bibelkommentare NT 13 (Zurich: Theologischer Verlag, 1981, paper 13 Sw. fr. or DM 15) 41 pp. Bibliography. ISBN: 3-290-14728-2.

In his sixteen-page introduction, Suhl discusses the structure and situation of Paul's letter to Philemon. Then he presents a German translation and commentary according to this outline: epistolary introduction (vv. 1-3), thanksgiving (vv. 4-7), main part (vv. 8-20), and epistolary conclusion (vv. 21-25). Suhl, professor of NT at the University of Münster and author of *Paulus und seine Briefe* (1975), gives particular attention to the epistolary form and to Paul's pastoral sensitivity.

J. THOMPSON, *Strategy for Survival. A Plan for Church Renewal from Hebrews*, Journey Books (Austin, TX: Sweet Publishing Co., 1980, paper) 144 pp. LCN: 79-67274. ISBN: 0-8344-0113-4.

In the hope of confronting the modern malady of frustration with the church and resignation from it, Thompson reflects on various themes in the letter to the Hebrews: reviving a tired church (13:22), realizing our great salvation (1:1-2:4; 3:1-6), looking to the pioneer (2:5-18), striving for God's rest (3:7-4:11), hearing God's word (4:12-13), developing Christian maturity (5:1-6:12), waiting on the promise (6:13-7:28), holding onto the prize (8:1-10:39), keeping the faith (11:1-40), enduring through pain (12:1-17), going to church (12:18-29), living outside the camp (13:1-21), and renewing our commitment (3:14).

J. THURUTHUMALY, *Blessing in St Paul* (*Eulogein in St Paul*), Pontifical Institute Publications 35 (Alwaye, India: Pontifical Institute of Theology and Philosophy, 1981) vii and 328 pp. Bibliography. Indexed.

Presented as a doctoral dissertation (directed by S. Virgulin) to the Pontifical Urban University in Rome, this study begins with a philological investigation of the Hebrew root *brk* and the Greek words *eulogein* and *eucharistein*; then it discusses the concept of blessing in the OT, the Synoptic Gospels, and Judaism. The second part examines the uses of *eulogein* in five Pauline epistles: Galatians (3:5-14), 1 Corinthians (4:9-13; 10:14-22; 14:13-19), 2 Corinthians (1:3-11; 9:1-10; 11:31), Romans (1:25; 9:5; 15:22-29), and Ephesians (1:3-14). Thuruthumaly concludes that, in Paul's letters, *eulogein* and related words acquired christological or soteriological significance.

T. L. TREVETHAN, *Our Joyful Confidence. The Lordship of Jesus in Colossians (An Exposition)* (Downers Grove, IL: InterVarsity, 1981, paper \$5.95) 168 pp. LCN: 81-1564. ISBN: 0-87784-749-5.

Trevethan, a campus staff-member for the InterVarsity Christian Fellowship in Ann Arbor, MI, describes the heart of Paul's argument in Colossians as the conviction that "our Lord is both supreme over all creation and sufficient to meet all the needs of those united with him by faith." His exposition of the epistle follows this outline: opening greetings (1:1-11), high king of all creation (1:12-20), the centrality of truth (1:21-2:7), the antidote to error (2:8-15), the reality of Christian liberty (2:16-3:4), self-denial and true aspiration (3:5-17), revolutionary subordination (3:18-4:1), basic principles of Christian mission (4:2-14), and final greetings (4:15-18).

J. VAN BRUGGEN, *Die geschichtliche Einordnung der Pastoralbriefe*, trans. J. B. Klautke, Theologische Verlagsgemeinschaft Monographien und Studienbücher 305 (Wuppertal: Brockhaus, 1981, paper DM 12.80) 62 pp. ISBN: 3-417-29305-2.

Van Bruggen, professor of NT at the Kirchliche Hochschule in Kampen (Netherlands),

argues that 1 Timothy and Titus were composed during Paul's third missionary journey and that 2 Timothy was written during Paul's first imprisonment in Rome. After reviewing research on the date and authenticity of the Pastorals, the book treats the course of Paul's third missionary journey, the historical settings of 1 Timothy and Titus, Paul's imprisonment, and the historical setting of 2 Timothy.

H. WEDER, *Das Kreuz Jesu bei Paulus. Ein Versuch, über den Geschichtsbezug des christlichen Glaubens nachzudenken*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 125 (Göttingen: Vandenhoeck & Ruprecht, 1981, cloth DM 56, paper DM 38) 273 pp. Bibliography. Indexed. ISBN: 3-525-53288-1 (cloth), 3-525-53293-8 (paper).

The slightly revised version of a *Habilitationsschrift* accepted by the theological faculty at the University of Zurich in 1979, this volume investigates what significance the cross of Jesus as a historical event had in Paul's theology. After analyzing the concept of history (the question of objectivity, the problem of relativity, the subject of histories, etc.), the study focuses on passages in the Pauline letters that emphasize the cross of Jesus Christ: 1 Cor 1:13; 1:17; 1:18-25; 1:26-31; 2:1-5; 2:6-16; 2 Cor 13:4; Gal 2:19-20 and Rom 6:6; Gal 3:1; 3:13; 5:11; 5:24; 6:12; 6:14; Phil 2:8; 3:18. The final section discusses the place of Jesus' death on the cross as a historical event in Paul's theology and the significance of the earthly Jesus for faith. Weder's doctoral dissertation was published under the title *Die Gleichnisse Jesu als Metaphern* (1978).

BIBLICAL THEOLOGY

M. ADINOLFI, *Il femminismo della Bibbia*, Spicilegium Pontificii Athenaei Antoniani 22 (Rome: Antonianum, 1981, paper 12,000 L) 343 pp. Bibliographies. Indexed.

After discussing sexual myths and rituals in ancient religions, this biblical-theological study of women first considers some OT passages (Genesis 1-3; Mal 2:14-16; Canticles) and then treats the NT evidence according to the following outline: marriage in Jesus' teaching, women in Jesus' teaching, women in Jesus' life, the disciples of Jesus, Paul's women co-workers (Romans 16; Phil 4:2-3), the sanctity of marriage (1 Thes 4:1-8), marriage and celibacy (1 Corinthians 7), the veil and the silence of women (1 Cor 11:2-16; 14:33b-36), and the woman who prays and prophesies (1 Cor 11:5a). E. Galbiati has contributed a three-page foreword.

S. BACCHIOCCHI, *Divine Rest for Human Restlessness. A Theological Study of the Good News of the Sabbath for Today* (Rome: Gregorian University Press, 1980, paper \$8.95) 319 pp. Illustrated. Bibliography.

Following up on his historical study *From Sabbath to Sunday* (1977), Bacchiocchi presents a biblical-theological investigation of the Sabbath as good news. He develops this theme with reference to seven aspects: human roots, perfect creation, God's care, belonging, redemption, service, and divine rest for human restlessness. An appendix shows how and when Sunday came to be adopted by the majority of Christians as the day of rest and worship in place of Saturday [see §§ 23-318; 24-653]. The volume is available from the author at 230 Lisa Lane, Berrien Springs, MI 49103.

J. BLANK ET AL., *Was hindert uns? Das gemeinsame Herrenmahl der Christen* (Regensburg: F. Pustet, 1981, paper DM 16.80) 143 pp., Bibliography. ISBN: 3-7917-0688-8.

Of these seven papers, prepared for a 1980 conference in Munich on the Eucharist and ecumenism, the most pertinent to the biblical field is J. Blank's 47-page article on what it means, according to the NT, to celebrate the Lord's Supper. The other contributors are L. Scheffczyk, A. Kallis, W. von Loewenich, H. Schütte, J. Heubach, and H. Fries.

J. COPPENS, *La relève apocalyptique du messianisme royal. III: Le Fils de l'homme néotestamentaire*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 55 (Leuven: Peeters—Leuven University Press, 1981, paper 800 Bel. fr.) xiv and 197 pp., 3 plates. Bibliographies. Indexed. ISBN: 90-6186-117-9.

The first two parts of the late Professor Coppens's history of messianic expectation were

published as *Le messianisme royal* (1969) and *Le messianisme et sa relève prophétique* (1974). The first volume of the third part appeared in 1979 as *La royauté, le règne, le royaume de Dieu*, and the second volume is being prepared for publication by J. Lust. This third volume begins with an analysis of the problem of Jesus as Son of Man in the NT [see § 25-1032] and shows that the Son of Man does not occupy an important place in Pauline theology [see § 21-465]. There are also discussions of the Son of Man sayings in the Fourth Gospel [see §§ 23-146, 875], Q, and Mk [see NTA 19, p. 264]. The 28-page appendix treats the Son of Man in Q. The manuscript was prepared for publication by F. Neirynck.

G. DE GENNARO (ED.), *Stato e comunità religiosa nella tradizione biblica. Primo Corso monografico anno accademico 1977-1978* (L'Aquila: L. U. Japadre Editore, 1979, paper 17,000 L) 430 pp., 2 plates. Bibliographies.

Fourteen articles originally delivered as lectures at the Studio Biblico Teologico Aquilano during the academic year 1977-78: H. Cazelles on state and religious community according to the Bible, N. M. Loss on state and religious community in the OT, A. Fanuli on the exodus event and Israel's identity, Loss on Israel as a people among peoples, Loss on Israel as a people dispersed among peoples, C. M. Martini on the history of tradition and the critical study of the biblical text, Martini on the original text of the Hebrew Bible, A. Cannizzo on the Johannine community and the synagogue, M. Adinolfi on the Christian community and the Sanhedrin in Acts 4:1-31 and 5:17-42, Adinolfi on Paul and the Roman authorities according to Acts, G. Picca on state and religious community according to Paul, U. Vanni on the community's interpretation of its sociopolitical situation in Revelation, J. A. Soggin on state and religious community in the Hebrew Bible, and B. Prete on the state and the demands of the believing community in the NT.

W. S. DUVEKOT, *Jezus Messias—hoe verstaan we dat?* (Kampen: Kok, 1981, paper 19.50 gld.) 136 pp. Bibliography. Indexed. ISBN: 90-242-0387-2.

Duvekot, the author of *Heeft Jezus zichzelf voor de Messias gehouden?* (1972) and *Kunnen wij Jezus kennen?* (1977), asks how we are to understand the messiahship of Jesus. The six chapters concern the enigma of the historical Jesus, the crucifixion, Jesus the Messiah, Jesus the Son of Man, other titles possibly used by Jesus, and who this Jesus is now.

A. GEORGE, *Marie dans le Nouveau Testament*, Collection "Voici ta Mère" (Paris: Desclée de Brouwer—Cahiers Marials, 1981, paper) 154 pp. ISBN: 2-220-02357-5.

This volume combines two essays on Mary in the NT that were first published more than ten years ago. The first article deals with the infancy gospel in Lk 1-2: the difficulties encountered in the infancy gospels, the annunciation (Lk 1:26-38), and the visitation and Magnificat (Lk 1:39-56). The second article discusses the discovery of Mary in the NT: the apostolic preaching, Mary in the genesis of the Gospels, the infancy gospels, and the Johannine corpus. H. Cazelles has provided a three-page preface.

B. GERHARDSSON, *The Ethos of the Bible*, trans. S. Westerholm (Philadelphia: Fortress, 1981, paper \$8.95) viii and 152 pp. Bibliographies. Indexed. LCN: 81-43077. ISBN: 0-8006-1612-X.

The English version of a book first published in Swedish under the title "*Med hela ditt hjarta.*" *Om Bibelns ethos* (1979). After chapters on Jewish and early Christian attitudes toward history and politics and on the ethos of the Jewish theocracy, Gerhardsson examines the ethos of early Christianity as it is expressed in the writings of Matthew, Paul, and John. The concluding chapter summarizes the ethos of the Bible in terms of these constituents: faith in the Spirit of God, love, the imitation and presence of Christ, world affirmation and sacrifice, gift and demand, fellowship and distance, humanity's duties toward the rest of creation, and egoism as the fundamental sin.

B. GILBERT, *New Testament Agape* (Lutterworth, UK: One Step Forward, 1979, paper £1.50) 95 pp.

After chapters on the NT words for "love" and the nature of *agapē*, this book examines the uses of *agapē* in the Synoptic Gospels, the Fourth Gospel, Paul's writings, and the NT books

from Hebrews to Revelation. Lists of NT texts containing *agapētos* and *phileō* (and derivative terms) are also included. Gilbert concludes that the person and work of Christ furnish a simple definition of *agapē*.

C. GIRAUDO, *La struttura letteraria della preghiera eucaristica. Saggio sulla genesi letteraria di una forma. Toda veterotestamentaria, bēraḳa giudaica, anafora cristiana*, Analecta Biblica 92 (Rome: Biblical Institute Press, 1981, paper 26,000 L or \$28.90) xxiii and 388 pp., folding chart. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of M. Arranz (with M. Gilbert) and presented to the theological faculty of the Gregorian University in Rome in 1980, this inquiry into the OT and Jewish roots of the Christian eucharistic prayer first explores the connection between the historical and hortatory material in the light of key OT texts: the suzerain-vassal relationship (Josh 24:2-15, 17-18; Deut 26:5b-10), the *rīb* (Deut 32:4-25; Psalm 44), the *tôdâ* as the response of the guilty party (Neh 9:6-37), and the literary form of the *tôdâ* as influenced by the Hebrew verbs *ydh* and *brk*. The second part discusses the connection between praise and petition in the Jewish and Jewish-Christian *bērākôt*, and the third part examines the connection between anamnesis and epiklesis in early Christian liturgies.

L. GOPPELT, *Theology of the New Testament. Volume One: The Ministry of Jesus in Its Theological Significance*, trans. J. E. Alsup, ed. J. Roloff (Grand Rapids: Eerdmans, 1981, \$15.95) xxvi and 292 pp. Bibliographies. Indexed. LCN: 80-28947. ISBN: 0-8028-2384-X.

The German original of this first volume in Goppelt's theology of the NT was described in NTA 19, p. 399. After establishing some historical and theological bearings, it treats the following aspects of Jesus' ministry: the coming of the kingdom, repentance as demand, repentance as a gift of God's reign, Jesus' ministry of salvation as an expression of eschatological renewal, the self-understanding of Jesus, Jesus and the church, and Jesus' exit. Goppelt's overview and analysis of the history of research has been placed at the end. The translation of the second volume is under way and should be available in the near future.

A. E. HARVEY (ED.), *God Incarnate: Story and Belief* (London: SPCK, 1981, paper £3.95) viii and 104 pp. Indexed. ISBN: 0-281-03832-5.

Following the publication of *The Myth of God Incarnate* (1977), a group of Oxford scholars began to meet regularly to discuss the issues raised by that book. The eight essays contained in this volume represent the results of their discussions: A. E. Harvey on Christian propositions and Christian stories, J. Barr on narrative and myth in relation to the incarnation, J. Macquarrie on truth in Christology, R. Trickett on imagination and belief, Harvey on Christology and the evidence of the NT, G. Vermes on the Gospels without Christology, Macquarrie on the concept of a Christ-event, and P. Hinchliff on Christology and tradition. P. Baelz's 1980 Christmas sermon on Jn 1:14 concludes the volume.

E. C. HOSKYNS AND F. N. DAVEY, *Crucifixion—Resurrection. The Pattern of the Theology and Ethics of the New Testament*, ed. G. S. Wakefield (London: SPCK, 1981 £21) xvi and 383 pp., 4 plates. Bibliography. Indexed. ISBN: 0-281-03705-1.

Intended as a sequel to the authors' *The Riddle of the New Testament* (1931), this posthumously published investigation of NT theology proceeds in four stages: (1) the place of Jesus' death in the NT and the significance ascribed to it; (2) some outstanding NT themes (the poor, Father and Son, marriage, government, eating and drinking) seen in the light of Jesus' crucifixion and resurrection; (3) the crucifixion and resurrection as setting in motion the apostolic formulation and application of the gospel; and (4) some ultimate problems of human life that press upon us today. The editor has supplied an 81-page biographical introduction on Davey (1904-1973) and Hoskyns (1884-1937), a 17-page epilogue, and a bibliography of the authors' publications.

J. B. HURLEY, *Man and Woman in Biblical Perspective*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1981, paper \$6.95; Leicester, UK: Inter-Varsity) 288 pp. Bibliography. Indexed. LCN: 81-2975. ISBN: 0-310-43730-X.

After looking at the role of women in Babylon and Assyria during the OT period, this volume

examines the place of women in Israelite culture and in the Jewish and Greco-Roman cultures of Jesus' time. Then a discussion of women in the ministry and teaching of Jesus is followed by chapters on women in the life of the apostolic church, basic attitudes toward women and marriage in the apostolic teaching, women and men in worship, and women and men in church office. The appendix treats veiling practices in 1st-century A.D. Jewish and Greco-Roman circles. Hurley, associate professor of theology at Westminster Theological Seminary in Philadelphia and director of studies at Westminster Study Center in Miami, FL, concludes that the marriage relationship entails the self-sacrificing headship of the husband and the responsive submission of the wife.

J. JEREMIAS, *The Central Message of the New Testament* [1965] (Philadelphia: Fortress, 1981, paper \$4.95; London: SCM) 95 pp. Indexed. LCN: 81-66890. ISBN: 0-8006-1618-9.

The paperback edition of a collection of essays published in 1965 [NTA 9, p. 441]. The four chapters treat the term *Abba*, Jesus' sacrificial death, justification by faith, and the revealing Word in Jn 1:1-18.

L. T. JOHNSON, *Sharing Possessions. Mandate and Symbol of Faith*, Overtures to Biblical Theology 9 (Philadelphia: Fortress, 1981, paper \$8.95) xvi and 160 pp. Bibliography. Indexed. LCN: 80-2390. ISBN: 0-8006-1534-4.

Johnson, associate professor of NT at Yale Divinity School, examines biblical statements on wealth in the hope of illuminating the connections between Christian identity and the ways in which things are owned and used. After investigating the various commands about possessions found in Lk-Acts, he develops a theological understanding of possessions on the basis of Scripture, and discusses sharing possessions as a mandate and symbol of faith. The final chapter raises some critical questions about the ideal of community possessions, and comments on almsgiving as an overlooked option.

J. LAMBRECHT, *Daar komt toch eens . . . Opstellen over verrijzenis en eeuwig leven*, Nikè-reeks 2 (Leuven: Uitgeverij Acco, 1981, paper 380 Bel. fr.) 237 pp. Bibliographies. Indexed. ISBN: 90-334-0249-1.

This collection presents six previously published articles concerning life after death according to Scripture (1974), the origin of belief in Jesus' resurrection (1978), the resurrection described in Rev 11:1-14 (1979), the events surrounding Jesus' resurrection (1981), resurrection or exaltation as the oldest Christology [§ 20-246], and the expression "to die together and to live together" in 2 Cor 7:3 [§ 21-511]. Lambrecht is professor of NT at the University of Louvain.

B. LIVERANI AND G. GIAVINI, *La famiglia nella Bibbia*, Ricerca Biblico-Pastorale (Bologna: Dehoniane, 1980, paper 1,200 L) 93 pp., 11 figs.

The first part of this booklet considers the family in the OT: the people as family, family and home, family customs, the familial community, offspring and education, and the interventions of divine freedom. Then the relevant NT material is treated under the following headings: Jesus as rooted in the family and the people but in God's way, the family in Jesus' deeds and words, the nascent church and the family, instructions to families, and the family for new times.

U. LUZ ET AL., *Eschatologie und Friedenshandeln. Exegetische Beiträge zur Frage christlicher Friedensverantwortung*, Stuttgarter Bibelstudien 101 (Stuttgart: Katholisches Bibelwerk, 1981, paper DM 26.80) 215 pp. Bibliographies. ISBN: 3-460-04011-4.

Five articles on various aspects of eschatology and peace activity in the Bible: J. Kegler on prophetic discourse about the future, P. Lampe on the situation and activity of the Jewish and Christian apocalyptists, P. Hoffmann on eschatology and peace activity in the Jesus-tradition, U. Luz on peace activity according to Paul, and Luz on the significance of the biblical evidence for peace activity in the church. Luz has also contributed a six-page introduction.

F. J. MOLONEY, *Woman in the New Testament* (Sydney: St. Paul Publications, 1981, paper) \$3 Aust.) 89 pp. Bibliography.

Moloney, the author of *Disciples and Prophets: A Biblical Model for the Religious Life*

(1980), concentrates on questions that arise when the NT passages in which women play significant parts are examined critically. Particular attention is given to the place of women (especially the mother of Jesus) in the life and teaching of Jesus, the Pauline tradition, Mt, Lk, and Jn. The author concludes that, according to the NT, women have both chronological and qualitative primacy in the order of faith.

F. MUSSNER, *Traité sur les Juifs*, trans. R. Givord, *Cogitatio fidei* 109 (Paris: Cerf, 1981, paper 440 pp. Indexed. ISBN: 2-204-01733-7).

The French translation of a work first published in German as *Traktat über die Juden* [NTA 25, p. 102].

J. NUNNALLY-COX, *Foremothers. Women of the Bible* (New York: Seabury, 1981, paper \$6.95) xv and 167 pp. LCN: 81-5675. ISBN: 0-8164-2329-6.

The first part of this guide to stories about women in the Bible divides the OT material into five sections: matriarchs, the exodus, the promised land, the kingdom, and the time of the prophets. The second part treats Jesus and the women of the Gospels, and the third part discusses the place of women in the early church as revealed by Paul's letters, the Deuteropauline letters, and the patristic writings. Nunnally-Cox, an Episcopal priest, has served on the staff of Shalem Institute in Washington, DC.

X. PIKAZA, *María y el Espíritu Santo (Hech. 1,14. Apuntes para una mariología pneumatológica)* (Salamanca: Secretariado Trinitario, 1981, paper) 83 pp.

Taking as its starting point the reference to Mary's presence in the Jerusalem community prior to Pentecost (Acts 1:13-14), this study first explores the historical plane of the account and considers the relationship between Mary and the Holy Spirit in Lukan theology. Then it examines the NT parallels (Jn 2:1-12; 19:25-27; Rev 12:1-17), traces the interpretation of Mary's relationship to the Spirit in various theological traditions (Protestant, Orthodox, Catholic), and concludes with theological reflections. The study was also published in *Estudios Trinitarios* 15 (1981).

V. J. SAUER, *The Eschatology Handbook. The Bible Speaks to Us Today About Endtimes* (Atlanta: John Knox, 1981, paper \$7.95) xi and 144 pp. Bibliography. LCN: 81-82348. ISBN: 0-8042-0066-1.

Intended to introduce Christians to a biblical view of the last things, this volume first establishes a foundation by discussing the meaning and necessity of eschatology, types of eschatology, and the biblical understanding of eschatology. The second part treats certain events of biblical eschatology: death, the intermediate state, the second coming of Jesus, the millennium, the resurrection, the judgment, and eternal destiny. Sauer, pastor of the First Baptist Church in Watertown, SD, seeks to provide Christians with a view of history and the assurance of its final consummation, to assure them of their own ultimate destiny, and to correct false emphases in eschatology.

R. SCHNACKENBURG (ED.), *Zukunft: Zur Eschatologie bei Juden und Christen*, Schriften der Katholischen Akademie in Bayern 98 (Düsseldorf: Patmos, 1980, paper DM 14.80) 128 pp. ISBN: 3-491-77379-2.

Of the five papers prepared for a conference held in Munich in 1979 on Jewish and Christian approaches to eschatology, the one most pertinent to NT study is R. Schnackenburg's essay on the new and peculiar features of Christian eschatology; it considers the roots of Christian eschatology in Judaism, the eschatological preaching of Jesus, and early Christian eschatology. The other contributors are S. Talmon, I. Fetscher, J. J. Petuchowski, and E. Lessing. Schnackenburg has provided a five-page foreword.

A. SCHNEIDER, *Wort Gottes und Kirche im theologischen Denken von Heinrich Schlier*, Europäische Hochschulschriften, Reihe 23: Theologie 150 (Frankfurt/M.—Bern: P. D. Lang, 1981, paper 78 Sw. fr.) 347 pp. Bibliography. ISBN: 3-8204-5851-4.

Presented as a doctoral dissertation to the Philosophisch-theologische Hochschule Sankt

Georgen in Frankfurt, this synthesis of the late Professor Schlier's theological thought (with emphasis on the themes "word of God" and "church") seeks to establish what contribution his work can make toward the renewal of church consciousness in a time of radical change. After remarks on Schlier's life and writings, his theology is discussed under the following headings: *doxa* as the basic reason for all words of God, the word of creation and its frustration in paganism, the word of the covenant and its failure in Judaism, Jesus Christ as the central word of God, the resurrection of Jesus Christ as the origin of the apostolic kerygma, the word of God in the apostolic gospel, the Holy Spirit and the gospel, and the church as the realm of God's word.

K. SEYBOLD AND U. B. MUELLER, *Sickness and Healing*, trans. D. W. Stott, Biblical Encounters Series (Nashville, TN: Abingdon, 1981, paper \$7.95) 205 pp., 2 figs. LCN: 81-3663. ISBN: 0-687-38444-3.

The English version of *Krankheit und Heilung* [NTA 23, p. 246]. Seybold's review of the OT and ancient Near Eastern literature on sickness and healing reveals that no single interpretation dominated. Müller's exploration of the NT data shows that sickness was encountered as a theological rather than a physical problem, and that healing was seen as the overcoming of suffering.

G. SIGAL, *The Jew and the Christian Missionary: A Jewish Response to Missionary Christianity* (New York: Ktav, 1981) xix and 311 pp. Indexed. LCN: 81-758. ISBN: 0-87068-886-3.

This reply to the claims of the modern Christian missionary movement aims to set aright "those Jews who are being deluded into joining Christianity by out-and-out distortions of the Hebrew Bible." In addition to a 54-page discussion of the Trinity, the book examines 26 OT and 40 NT passages used by missionaries for their arguments. Sigal, an educator, concludes that missionary Christianity disregards biblical teachings and distorts the revelation of Sinai.

E. STOCKTON, *Jesus—Past, Present and to Come* (Sydney: St. Paul Publications, 1980, paper \$2.50 Aust.) 103 pp. ISBN: 0-909986-61-4.

The first part of this volume considers Jesus the man who lived two thousand years ago: how he came to God, his public ministry, and his actual humanity. The second part explains how Jesus is present: the body of Christ in action, living in Christ, and coming to fullness under Christ the head. The third part explores how the doctrine of the second coming of Jesus can be translated into a spirituality of watchful expectancy. The appendix treats renewal and how to go about it. Stockton lectures on Scripture at the Catholic Institute of Sydney, St. Patrick's College, Manly, Australia.

P. STUHLMACHER, *Versöhnung, Gesetz und Gerechtigkeit. Aufsätze zur biblischen Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 29.80) 320 pp. Indexed. ISBN: 3-525-53568-6.

Thirteen articles (three previously unpublished) on the themes of reconciliation, law, and righteousness: Jesus as reconciler (1975), vicarious existence for the many according to Mk 10:45 and Mt 20:28 (1980), the new righteousness in Jesus' preaching, the resurrection of Jesus and the understanding of righteousness in the pre-Pauline mission-churches, Paul's understanding of righteousness, recent exegesis of Rom 3:24-26 (1975), the Law as a theme of biblical theology [§ 23-648], "the end of the Law" in Pauline theology [§ 15-228], Paul's theology of the cross (1976), Pauline Christology [§ 22-484], "he is our peace" in Eph 2:14-18 (1974), biblical interpretation in the *Confessio Augustana* (1980), and A. Schlatter as a biblical interpreter [§§ 23-31, 357].

Suffering and Martyrdom in the New Testament. Studies presented to G. M. Styler by the Cambridge New Testament Seminar, ed. W. Horbury and B. McNeil (Cambridge, UK—London—New York: Cambridge University Press, 1981, \$39.95) xxi and 217 pp. Indexed. LCN: 80-40706. ISBN: 0-521-23482-4.

The eleven articles in this *Festschrift* honoring G. M. Styler treat various aspects of the theme of suffering and martyrdom: J. C. O'Neill on whether Jesus taught that his death would be

vicarious as well as typical, B. E. Beck on *imitatio Christi* and the Lukan passion narrative, B. Lindars on the persecution of Christians according to Jn 15:18–16:4a, M. D. Hooker on interchange and suffering, W. F. Flemington on the interpretation of Col 1:24, E. Bammel on preparation for the perils of the last days (1 Thes 3:3), J. P. M. Sweet on maintaining the testimony of Jesus and the suffering of Christians in the book of Revelation, G. W. H. Lampe on martyrdom and inspiration, B. McNeil on suffering and martyrdom in *Odes of Solomon*, W. Horbury on suffering and messianism in the poems of Yose ben Yose, and N. Lash on what martyrdom might mean. C. F. D. Moule has contributed a personal appreciation of the honoree (noting in particular his service to the Cambridge New Testament Seminar) and an introduction to the collection.

W. S. VORSTER (ED.), *Christianity among the Religions* (Pretoria: University of South Africa, 1981, paper) viii and 127 pp. Bibliographies. ISBN: 0-86981-238-6.

Of the five major papers prepared for the fifth symposium of the Institute for Theological Research (UNISA) held at the University of South Africa in Pretoria in 1981, the one directly pertinent to the NT is by W. S. Vorster on the origins of Christianity as seen from a religiohistorical perspective (with a response by J. H. le Roux). The other articles concern the concept of religion (J. S. Krüger), predestination and free will in Islam (C. du P. le Roux), Vatican II's approach to non-Christian religions (B. P. Gaybba), and religious pluralism in South Africa (W. A. Saayman).

W. S. VORSTER (ED.), *The Spirit in Biblical Perspective* (Pretoria: University of South Africa, 1980, paper) vii and 103 pp. Bibliographies. ISBN: 0-86981-208-4.

This volume contains five major articles, each followed by a response: T. D. Verryn on historical perspectives on the emphasis on the Holy Spirit (response by C. J. Alant), P. C. Schoeman on the relevance of Scripture for a doctrine of the Holy Spirit (response by F. E. Deist), A. C. Barnard on the Holy Spirit and liturgy/public worship (response by H. J. C. Pieterse), J. G. du Plessis on the fruit of the Spirit in the life of the individual and society (response by K. B. Nürnberger), and W. J. M. Janson on the guidance of the Spirit (response by W. J. Jordaan). The papers were prepared for the fourth symposium of the Institute for Theological Research (UNISA) held at the University of South Africa in Pretoria in 1980.

A. ZIRKEL AND M. LIMBECK, *Kirchliche Ehegerichtsbarkeit und biblisches Rechtsverständnis* (Mainz: Grünewald, 1981, paper) 155 pp. Bibliography. ISBN: 3-7867-0894-0.

Zirkel, a canon lawyer, examines the historical and theological basis for the ecclesiastical procedure of annulling marriages, and questions whether this practice is an adequate answer to the problem of divorce and remarriage. Then (in a 25-page article) Limbeck, a biblical theologian, explores the relation between law and mercy in Matthew's teaching on marriage and concludes that law should always serve mercy.

THE WORLD OF THE NEW TESTAMENT

M. ABERBACH AND B. GROSSFELD (EDS.), *Targum Onkelos to Genesis. A Critical Analysis together with an English Translation of the Text (Based on A. Sperber's Edition)* (New York: Ktav, 1982, \$35; Denver, CO: Center for Judaic Studies, University of Denver) vii and 376 pp. Bibliography. Indexed. LCN: 81-20696. ISBN: 0-87068-339-X.

After a ten-page introduction to *Targum Onkelos*, this volume presents on facing pages a new English translation and an unpointed Aramaic text of Genesis according to *Targum Onkelos*, along with notes at the foot of the pages. The work includes the following features: (1) a straightforward, idiomatic modern English translation, with alternative renderings indicated in parentheses; (2) critical notes on all deviations from the Masoretic text; (3) quotations of relevant talmudic and midrashic passages; (4) discussions of secondary literature, including explanations by modern rabbinic commentators; and (5) occasional remarks on other ancient

versions and commentaries. English translations of the rabbinic passages cited in the commentary are provided in the appendix. Aberbach and Grossfeld are also the authors of *Targum Onqelos on Genesis 49* (1976).

K. ALAND, *Geschichte der Christenheit. Band I: Von den Anfängen bis an die Schwelle der Reformation* (Gütersloh: Mohn, 1980, DM 58) 476 pp. Indexed. ISBN: 3-579-00111-6.

Aland, professor of church history and NT textual research at the University of Münster, traces the beginnings of Christianity according to this outline: the encounter with paganism, the external history of early Christianity, the internal history of early Christianity, history among human beings, and the Constantinian period and the end of the history of early Christianity. The second part of the volume discusses Christianity in the Middle Ages, and a second volume covers the period from the Reformation to the present.

P. BAR-ADON, *The Cave of the Treasure. The Finds from the Caves in Nahal Mishmar*, trans. I. Pommerantz, Judean Desert Studies (Jerusalem: Israel Exploration Society, 1980, \$40) x and 243 pp. Illustrated. Bibliography.

This book deals with the artifacts discovered while excavating the caves of Nahal Mishmar (Wadi Mahras), and particularly with the finds from the so-called Cave of the Treasure. After a brief account of the three seasons of excavation from 1960 to 1962, the volume devotes 190 pages to the Chalcolithic material: the treasure, other finds, and conclusions. Photographs and descriptions of the individual items are provided. Then seven pages are given over to the papyri, inscribed ostraca, and other finds from the Bar Kokhba period. The five appendixes treat the plant remains (D. V. Zaitchek), faunal remains (G. Haas), textile remains (E. Cindorf, S. Horowitz, R. Blum), metal objects (R. Potaszkin, K. Bar-Avi), and copper and copper-alloy artifacts (C. A. Key).

A. BATTISTA AND B. BAGATTI, *La Caverna dei Tesori. Testo arabo con traduzione italiana e commento*, Studium Biblicum Franciscanum, Collectio Minor 26 (Jerusalem: Franciscan Printing Press, 1979, paper \$10) 134 and 94 pp., 17 figs. Bibliography. Indexed.

After a 24-page introduction to *Cave of Treasures* and related documents, this volume presents Italian translations of *Book of Revelations* and *Cave of Treasures*, additions from ancient Arabic writings, commentary, indexes, photographs illustrating sites and matters mentioned in the works, and the Arabic text edited by M. Gibson (1901). Battista was responsible for the translations, and Bagatti mainly for the bibliographic and historical-cultural material. In their introduction, they note that *Cave of Treasures*, *Combat of Adam*, and *Book of Revelations* transmit very ancient traditions about Golgotha and the mystery of redemption. Their edition of *Historia Iosephi fabri lignarii* was described in NTA 23, p. 247.

E. BRANDENBURGER, *Die Verborgenheit Gottes im Weltgeschehen. Das literarische und theologische Problem des 4. Esrabuches*, Abhandlungen zur Theologie des Alten und Neuen Testaments 68 (Zurich: Theologischer Verlag, 1981, paper 46 Sw. fr.) 216 pp. Bibliography. Indexed. ISBN: 3-290-12068-6.

In his thirteen-page introduction, Brandenburger, professor of NT at the University of Mainz and author of *Frieden im Neuen Testament* (1973), observes that a serious theological interpretation of 4 Ezra is impossible without a solution to its literary problem. After a critical analysis of the history of research on 4 Ezra, he focuses on the fourth vision (9:26–10:59) as the key to decoding the literary problem and then discusses the unity of the work as a whole. The final chapter treats the theological problem in 4 Ezra and the writer's attempt at resolving it. Particular emphasis is placed on the writer as representing a wisdom circle and on the theme of eschatological wisdom.

P. BROWN, *The Cult of the Saints. Its Rise and Function in Latin Christianity*, Haskell Lectures on History of Religions, New Series 2 (Chicago: University of Chicago Press, 1981, \$15) xv and 187 pp. Bibliography. Indexed. LCN: 80-11210. ISBN: 0-226-07621-0.

A slightly expanded version of the Haskell Lectures delivered at the University of Chicago Divinity School in 1978, this volume deals with the emergence, orchestration, and function in

late antiquity of what is generally known as the Christian cult of the saints. It considers the role in the religious life and organization of the church in the western Mediterranean, between the 3rd and 6th centuries A.D., of whole tombs, relic fragments, and objects closely connected with the dead bodies of holy men and women, confessors, and martyrs. The six lectures bear the following titles: the holy and the grave, "a fine and private place," the invisible companion, the very special dead, praesentia, and potentia. Brown, professor of classics and history at the University of California at Berkeley, argues that the Christian cult of the saints was distinct from its pagan antecedents and had great appeal for the educated upper classes.

J. H. CHARLESWORTH, *The New Discoveries in St. Catherine's Monastery: A Preliminary Report on the Manuscripts*, American Schools of Oriental Research Monograph Series 3 (Winona Lake, IN: Eisenbrauns, 1981, paper) xv and 45 pp., 8 plates. LCN: 81-10992. ISBN: 0-89757-403-6.

This volume presents slightly revised versions of three previously published articles by Charlesworth on the recent discovery of manuscripts at St. Catherine's Monastery on Mt. Sinai: a preliminary report [§ 23-35], rumors and counterrumors regarding the discoveries [§ 24-26], and the extent and significance of the manuscripts [§ 24-712]. Also included are seven photographs of texts (among them a 6th-century Greek fragment of Mk 7:4-5) and English versions of five newspaper articles about the finds. Charlesworth is the editor of *Papyri and Leather Manuscripts of the Odes of Solomon* (1981).

E. G. CLARKE (ED.), *Newsletter for Targumic & Cognate Studies*, vol. 8, no. 3 (Toronto: Dept. of Near Eastern Studies, University of Toronto, 1981, paper) 10 pp. ISSN: 0704-5905.

Besides announcements regarding scholarly meetings and publications on the Targums, this newsletter provides bibliographic information on books, articles, reviews, and research in progress (including dissertations). It is available from the editor at the Department of Near Eastern Studies, University of Toronto, Toronto, Ontario, Canada M5S 1A1, for an annual subscription fee of \$3.

S. J. D. COHEN, *Josephus in Galilee and Rome. His Vita and Development as a Historian*, Columbia Studies in the Classical Tradition 8 (Leiden: Brill, 1979, 96 gld.) xvi and 277 pp. Bibliography. Indexed. ISBN: 90-04-05922-9.

The revision of a doctoral dissertation directed by M. Smith and accepted in 1975 by Columbia University in New York, this volume investigates the problem posed by the disagreements between Josephus' *Life* and his *Jewish War* not only on the substance but also on the order of his activities in the Galilean war of A.D. 66-67. After delineating the specific contradictions between the two accounts and surveying scholarship on the topic, the study discusses how Josephus treated his sources by examining the relationship of the first one and a half books of *Jewish War* to books 13-20 of *Antiquities*. The results of this discussion are applied to the parallels between *Life* and *Jewish War*. Analysis of the content of *Jewish War* and *Life* then sets the stage for the historical reconstruction of Josephus' activities in Galilee. Cohen observes that the shifts in the motives behind Josephus' writings allow us to trace his development from Roman apologist to religious nationalist. One appendix collects and analyzes all the external data relevant to the early history of the Jewish War, and the other provides a synoptic outline of *Life* and *Jewish War*.

H. CONZELMANN, *Heiden—Juden—Christen. Auseinandersetzungen in der Literatur der hellenistisch-römischen Zeit*, Beiträge zur historischen Theologie 62 (Tübingen: Mohr-Siebeck, 1981, DM 120) viii and 351 pp. Bibliography. Indexed. ISBN: 3-16-143862-0.

The first part of this volume discusses the political situation of the Jews from ca. 300 B.C. to A.D. 200 in Egypt and Cyrene and in the Roman empire, and then surveys the evaluations of Judaism made by Greek authors (Herodotus, Theophrastus, Megasthenes, Clearchus, etc.) and Roman authors (the satirists, other poets, Cicero, Varro, etc.). The second part considers the encounter of Hellenistic Judaism with the Hellenistic-Roman world by reference to the Septuagint and extrabiblical literature (Demetrius the Chronographer, Cleodemus Malchas,

Philo the epic poet, Eupolemus, etc.). The third part traces Christian attitudes toward Judaism as expressed by the NT authors, the Apostolic Fathers, the Apologists, and other patristic writers.

A. DE SANTOS OTERO, *Die handschriftliche Überlieferung der altslavischen Apokryphen II*, Patristische Texte und Studien 23 (Berlin—New York: de Gruyter, 1981, DM 126) xlv and 271 pp., 4 plates. Bibliography. Indexed. ISBN: 3-11-008139-3.

The first volume of this project was noticed in *NTA* 22, p. 349. This volume concentrates on twenty NT Apocrypha that fall under the category of Gospel: *Protevangelium of James*, *Narration of Aphroditian*, *Infancy Gospel of Thomas*, *Infancy Gospel of Peter*, *Gospel of Bartholomew*, *Gospel of Barnabas*, *Gospel of Nicodemus*, etc. For each document, bibliographic data on the Greek tradition of the work is followed by a brief description of the Slavonic version, bibliographic data on the Slavonic tradition, and a list of Slavonic manuscripts. Also included are a thirteen-page list of addenda to the first volume and four color photographs of manuscript pages.

R. DORAN, *Temple Propaganda: The Purpose and Character of 2 Maccabees*, Catholic Biblical Quarterly Monograph Series 12 (Washington, DC: Catholic Biblical Association, 1981, paper \$4.50) viii and 124 pp. Bibliography. Indexed. LCN: 81-10084. ISBN: 0-915170-11-6.

Attempting to achieve a comprehensive view of 2 Maccabees as a work of literature, this study (1) examines the letters prefixed to the narrative in order to determine their relationship to the epitome, (2) analyzes the syntax and style of the narrative to uncover the literary quality of the work, (3) discusses the structure of the narrative in the light of historical realities, and (4) determines the literary character of the work through comparison with other Hellenistic writings. Doran concludes that 2 Maccabees was primarily Temple propaganda but also provided its readers with the proper religious perspective from which to assess their leaders. The volume is based on a doctoral dissertation directed by J. Strugnell and presented to Harvard University.

Essays on Jewish and Christian Apocalyptic, Neotestamentica 12 (Bloemfontein: New Testament Society of South Africa, 1981, paper) vi and 150 pp., 3 figs. ISBN: 0-620-03903-5.

Six papers prepared for the fourteenth meeting of the New Testament Society of South Africa held at the University of the Witwatersrand in Johannesburg in 1978: A. S. Geyser on Jesus, the Twelve, and the twelve tribes of Israel in Mt [§ 26-459]; H. A. Lombard on the character, epoch (period), origins (motives), and methods of Jewish apocalyptic [§ 26-737]; J. H. le Roux on the "last days" in apocalyptic perspective [§ 26-734]; P. G. R. de Villiers on the messiah and messiahs in Jewish apocalyptic [§ 26-721]; C. van der Waal on the last book of the Bible and the Jewish apocalypses [§ 26-638]; and S. W. Theron on the motivation for paraenesis in *Testament of the Twelve Patriarchs* [§ 26-750].

V. D. FANOURGAKIS, *Hai Ôdai Solomōntos. Symbolē eis tēn ereunan tēs hymnographias tēs archaikēs ekklēsiās*, Analecta Vlatadon 29 (Thessaloniki: Patriarchal Institute for Patristic Studies, 1979, \$14) 183 pp. Bibliography. Indexed.

After an introduction to early Christian hymn-writing and to research on *Odes of Solomon*, this study treats the textual evidence for *Odes*, their place in Christian and Jewish literature, and their original language, provenance, and ideological orientation. Fanourgakis argues that *Odes of Solomon* was written by a bilingual author who composed them in Greek and translated them into Syriac for Syriac-speaking members of his church. He also contends that the author of *Odes* is to be sought among the late 2nd-century poets of Edessa. The appendix presents a Greek restoration of the forty-two *Odes*.

G. FILORAMO, *Luce e gnosi. Saggio sull'illuminazione nello gnosticismo*, Studia Ephemeridis "Augustinianum" 15 (Rome: Institutum Patristicum "Augustinianum," 1980, paper 12,000 L) 165 pp. Bibliography. Indexed.

After remarks on the symbolism of light and the relation between light and knowledge in ancient thought, this volume discusses the theme of illumination in Hermetism and in *Pistis*

Sophia. Then it investigates illumination in the Nag Hammadi documents and related gnostic sources with reference to Ophite and Sethian groups, the Valentinian school, and other gnostic systems. A comparison of the Sethian and Valentinian concepts of illumination concludes the study.

J. FINEGAN, *The Archeology of the New Testament. The Mediterranean World of the Early Christian Apostles* (Boulder, CO: Westview Press, 1981, \$36.25; London: Croom Helm) xxxii and 250 pp., 126 figs., 35 maps. Bibliographies. Indexed. LCN: 69-18057. ISBN: 0-86531-064-5 (Westview), 0-7099-1006-1 (Croom Helm).

The companion volume to the author's *The Archaeology of the New Testament. The Life of Jesus and the Beginning of the Early Church* [NTA 14, p. 357], this book gathers the archaeological and literary evidence relevant to the world of Paul and other leaders of the early church. After chapters on sources and chronology, it treats Paul's beginnings, first missionary journey (A.D. 47-48), second missionary journey (A.D. 49-51), third missionary journey (A.D. 51-54), shipwreck journey (A.D. 56-57), and life in Rome (A.D. 57-59). Finegan is professor emeritus of NT history and archaeology at the Pacific School of Religion in Berkeley, CA.

D. FRENCH, *Roman Roads and Milestones of Asia Minor. Fasc. I: The Pilgrim's Road*, British Institute of Archaeology at Ankara Monograph 3, BAR International Series 105 (Oxford: British Archaeological Reports, 1981, paper £10) 212 pp., 6 figs., 5 maps, 6 folding maps. Bibliographies. ISBN: 0-86054-123-1.

This and the succeeding fascicles aim to establish a framework for ordering information concerning the Roman roads of Asia Minor. The following outline is proposed: literary evidence, archaeological evidence, modern data, identifications and topographical notes, and date of construction and reconstruction(s). The Pilgrim's Road, treated in this fascicle, consisted of two sections joined together: (1) Ancyra-Constantinople, and (2) Ancyra-Tarsus; to these sections were added (3) Ancyra-Melitene and (4) Ancyra-Satala, both running directly to the legionary stations on the eastern *limes*. Thus Ancyra emerges as the nodal point of a road network designed for a static frontier. A Turkish version of the study is presented in the second part of the volume.

F. T. GIGNAC, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods. Volume II: Morphology*, Testi e documenti per lo studio dell'antichità 55/2 (Milan: Istituto Editoriale Cisalpino-La Goliardica, 1981, 120,000 L) xxi and 450 pp. Bibliography. Indexed. ISBN: 88-205-0247-X.

The volume devoted to phonology in this three-part grammar of the Greek papyri was described in NTA 21, p. 216. The first part of this volume treats the declension of nouns, adjectives, pronouns, and numerals. The second part concerns the conjugation of verbs: augment and reduplication, formation of the tense system, voice, the endings of thematic verbs, contract verbs, and *-mi* verbs. There is a grammatical summary at the end of both parts. Parallels in inscriptions and documents from other places, and in Greek literature generally, are cited for each form. When a form is noted that differs from the classical form, a list of authors who used this or a similar form is given to show how the grammar of the papyri fits into the perspective of the Greek language as a whole. Gignac is also the author of *An Introductory New Testament Greek Course* (1973).

F. GIOIA, *La comunità di Qumrân. Proposte educative* (Rome: Borla, 1979, paper 6,000 L) 203 pp. Bibliography.

Intended as the sequel to the author's *Pedagogia ebraica dalle origini all'era volgare* (1977), this volume aims to uncover the educational concerns and pedagogical principles of the Qumran community. After introductory remarks on Qumran history and archaeology and on Jewish and pagan sources about the Essenes, it describes the Qumran library and discusses the schools, teachers, and instructional materials of the community. Then it explains some important Qumran teachings (e.g. the two spirits, ethical choice, faith and legalism, the life of perfection) and compares the community with other Jewish, Hellenistic, and Christian groups.

K. E. GRÖZINGER ET AL. (EDS.), *Qumran, Wege der Forschung* 410 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981, DM 99) vi and 398 pp. ISBN: 3-534-06350-3.

After a 22-page introduction by the five editors (Grözinger, N. Ilg, H. Lichtenberger, G.-W. Nebe, and H. Pabst), this volume presents fourteen articles in German on the Dead Sea scrolls: H. H. Rowley on the history of the Qumran sect (§ 11-905); J. T. Milik on the history of the Essenes (1959); D. Flusser on the Pharisees, Sadducees, and Essenes in 4QpNah (1970); Y. Yadin on 4QpNah (§ 16-1083); G. Vermes on the Qumran interpretation of Scripture in its historical setting (§ 15-382); A. Dupont-Sommer on the problem of foreign influences on the Qumran sect (1955); J. Maier on the concept of *yhd* in the Qumran texts (§ 5-566); C.-H. Hunzinger on the development of the order of discipline in the Qumran community (1963); A. Dupont-Sommer on guilt and rites of purification in the Qumran sect (1965); J. Licht on the teaching of IQH (1956); J. Carmignac on the theology of suffering in the Qumran hymns (1961-62); K. Schubert on the messianic teaching in the Qumran texts (§ 2-661); F. M. Cross on the contribution of the Qumran discoveries to the study of the OT text (1966); and J. A. Fitzmyer on Qumran and the interpolated paragraph in 2 Cor 6:14-7:1 (§ 6-507).

H. GUEVARA, *La resistencia judía contra Roma en la época de Jesús* (Meitingen, W. Germany: privately published, 1981, paper) xviii and 478 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of R. Le Déaut and accepted by the Pontifical Biblical Institute in 1981, this study investigates the extent to which Palestine between 4 B.C. and A.D. 41 was revolutionary or peaceful vis-à-vis the Roman empire. The first part examines in detail the relevant evidence in Josephus' writings; the second part analyzes other sources (Philo, Tacitus, targumic and rabbinic literature, nonbiblical and nonrabbinic Jewish writings, the NT) to see whether they confirm or weaken Josephus' testimony. The third part synthesizes the religious, economic-social, and political-administrative conditions of the period. Guevara concludes that, during Jesus' public ministry, Judea was forced to maintain good relations with Rome. The volume is available from the author at Postfach 1125, D-8901 Meitingen, West Germany.

G. HANEMAN, *A Morphology of Mishnaic Hebrew according to the Tradition of the Parma Manuscript (De-Rossi 138)* [in Modern Hebrew], Texts and Studies in the Hebrew Language and Related Subjects 3 (Tel Aviv: The Chaim Rosenberg School for Jewish Studies, Tel Aviv University, 1980) 31 and 468 pp., fig. Bibliography.

This investigation of the language of the Mishnah is based on the tradition represented by the Parma manuscript (De-Rossi 138). After describing the manuscript and its system of vocalization, the volume presents general remarks about the verb system, an overview of the conjugation of the strong verb, and discussions of the various kinds of weak verbs (pe-aleph, pe-yodh/waw, pe-nun, 'ayin-yodh/waw, etc.). The sections on noun paradigms and declensions, and on pronouns, are based on notes made by the late Professor Haneman before his death. The volume also includes a photograph of the author, an appreciation of his scholarly achievements (by A. Dothan), and a bibliography of his publications.

A. HARNACK, *Militia Christi: The Christian Religion and the Military in the First Three Centuries*, trans. D. McI. Gracie (Philadelphia: Fortress, 1981, \$13.95) 112 pp. Indexed. LCN: 81-43089. ISBN: 0-8006-0673-6.

This translation of *Militia Christi: Die christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten* (1905) addresses three problems in early Christian history: (1) Did the Christian religion assume a warlike character, preaching the right and duty of holy war? (2) Did the church adopt a military organization and discipline its believers as soldiers of Christ? (3) What position did the church take with regard to the secular military profession and war? A fourteen-page introduction by the translator reviews subsequent scholarship on the topic.

J. HILLMAN (ED.), *Facing the Gods* (Irving, TX—Thalwil, Switzerland: Spring Publications, 1980, paper) iv and 172 pp. Bibliography. Indexed. ISBN: 0-88214-312-3.

The nine articles in this volume explore the psychological possibilities of particular myths and

the workings of gods and goddesses in the lives of people in antiquity: J. Hillman on the necessity of abnormal psychology (Ananke and Athena), K. Kerényi on a mythological image of girlhood (Artemis), R. Malamud on the Amazon problem, M. Stein on a pattern of introversion (Hephaestus), D. L. Miller on images in a psychology of inflation (Red Riding Hood and the grandmother Rhea), B. Kirksey on a background of psychological focusing (Hestia), W. G. Doty on Hermes' heteronymous appellations, C. Downing on Ariadne as mistress of the labyrinth, and J. Hillman on Dionysus in Jung's writings.

E. HÖHNE AND H. WAHLE, *Palästina. Historisch-archäologische Karte. Zwei vierzehnfarbige Blätter 1:300 000. Mit Einführung und Register* (Göttingen: Vandenhoeck & Ruprecht, 1981, cardboard DM 44) 126 pp. ISBN: 3-525-50157-9.

This excerpt from *Biblisch-historisches Handwörterbuch* (ed. B. Reicke and L. Rost), vol. 4, pp. 161-284 [NTA 24, p. 205] provides an index of place-names that appear on the two-part historical-archaeological map contained in the front pocket of the volume. Höhne is responsible for the editing of the material, and Wahle for the cartography.

G. LARSSON (ED.), *Der Toseftatraktat Jom hak-Kippurim. Text, Übersetzung, Kommentar. 1. Teil, Kapitel 1 und 2* (Lund: Studentlitteratur, 1980, paper) xix and 233 and 18 pp., fig. Bibliography. Indexed. ISBN: 91-44-17591-4.

After an eleven-page introduction to the Tosefta tractate *Yoma*, this volume presents a German translation of the text according to the Erfurt manuscript, a 157-page commentary, four excursuses, and a reconstructed plan of the Second Temple. Also included is a Hebrew text of *t. Yoma* with a critical apparatus. Writing for those whose access to rabbinic literature is limited, Larsson aims to open the way to an understanding of Jewish life and thought and to call attention to the connections between the rabbinic writings and the OT and NT.

J.-P. LÉMONON, *Pilate et le gouvernement de la Judée. Textes et monuments*, Études Bibliques (Paris: Gabalda, 1981, paper) 313 pp., 2 plates, 6 maps. Bibliography. Indexed. ISBN: 2-85021-003-X.

Accepted as a doctoral dissertation (directed by J. Rougé) by the Université Lyon II in 1979, this volume first considers Pontius Pilate as governor of Judea: the Pilate inscription found at Caesarea Maritima, the creation of the province of Judea, the titles given to governors of Judea, their powers, their residences, and Pilate's activity before his arrival in Judea. The second part examines the portrayals of Pilate in texts from the 1st and early 2nd centuries A.D. (Josephus' writings, the Gospels, etc.) with reference to the episode of the images of Caesar, the incident provoked by the construction of an aqueduct, the execution of Jesus of Nazareth, the episode of the golden shields, the massacre of the Samaritans, and Pilate's departure for Rome. The third part treats Pilate's fate in the literature and life of the early church.

G. W. MACRAE (ED.), *Prayer in Late Antiquity and in Early Christianity*, Tantar Yearbook/Annales/Jahrbuch 1978-79 (Tantar-Jerusalem: Ecumenical Institute for Advanced Theological Studies, 1981, paper) 146 pp. ISSN: 0303-6618.

The seven papers in this volume were presented as public lectures at the Ecumenical Institute for Advanced Theological Studies in Tantar during the 1978-79 academic year. The articles most pertinent to the NT field are by P. Benoit on prayer in the Greco-Roman religions and in primitive Christianity [§ 26-752], P. H. Peli on the flow from prophecy to prayer in Judaism of late antiquity [§ 26-746], and G. W. MacRae on prayer and knowledge of self in gnosticism [§ 25-1148]. The other contributors are G. A. Lindbeck, M. H. Pope, K. Cragg, and N. A. Nissiotis.

J. MAIER, *Grundzüge der Geschichte des Judentums im Altertum*, Grundzüge 40 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981, paper DM 32.50) xii and 160 pp. Bibliography. Indexed. ISBN: 3-534-08341-5.

Maier, professor of Jewish studies at the University of Cologne and author of *Die Tempelrolle vom Toten Meer* (1978) and *Jesus von Nazareth in der talmudischen Überlieferung* (1978), first

sketches Jewish history during the Second Temple period: presuppositions, the time of the Hellenistic kingdoms, the Hasmonean kingdom, and Roman rule. Then he discusses the period of transition between A.D. 70 and 138, and surveys rabbinic Judaism in Palestine, the Roman empire, Babylonia, and the Byzantine empire.

J. MAIER AND P. SCHÄFER, *Kleines Lexikon des Judentums* (Stuttgart: Katholisches Bibelwerk, 1981, paper DM 24.50; Konstanz: Christliche Verlagsanstalt) 332 pp., 34 illustrations. ISBN: 3-460-32001-X.

Designed as a supplement to the *Stuttgarter Bibel-Lexikon*, this encyclopedia supplies basic information about Jewish life and religion in the NT, rabbinic, medieval, and modern periods. The articles are arranged in alphabetical order and treat historical figures, religious practices, Jewish organizations, etc. The articles written by Maier are marked with a triangle; all the others were composed by Schäfer.

D. MARCUS, *A Manual of Babylonian Jewish Aramaic* (Washington, DC: University Press of America, 1981, paper \$7.75) viii and 132 pp. Bibliography. Indexed. LCN: 80-6073. ISBN: 0-8191-1363-8.

Developed in connection with his teaching at Jewish Theological Seminary in New York, Marcus's manual of the principal language of the Babylonian Talmud follows an inductive method whereby grammar is learned directly as it is encountered in *Baba Batra* 58a-58b, *Sabbat* 156b, *Sanhedrin* 108b-109b, *Baba Mesi'a* 83a-84a, and *Berakot* 2a-2b. A portion of text placed at the beginning of each of the fourteen chapters becomes the occasion for presenting paradigms and grammatical explanations. A fifty-page glossary lists all the Aramaic and Hebrew words appearing in the corpus of talmudic texts.

C. MÜNCHOW, *Ethik und Eschatologie. Ein Beitrag zum Verständnis der frühjüdischen Apokalyptik mit einem Ausblick auf das Neue Testament* (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 44) 192 pp. Bibliography. Indexed. ISBN: 3-525-53369-1.

This investigation of the relation between ethics and eschatology in Judaism and early Christianity first addresses the issue in five apocalypses composed between 200 B.C. and A.D. 100: *1 Enoch*, *Jubilees*, *Testament of Moses*, *4 Ezra*, and *2 Baruch*. Also included are a synthetic discussion of the relation between ethics and eschatology in apocalyptic literature and a chapter on ethics and eschatology in the NT Epistles. Münchow observes that Paul dissolved the interdependence of ethics and eschatology characteristic of Jewish apocalyptic, so that ethics was no longer the precondition for sharing in eschatological salvation but rather the necessary consequence of an already achieved salvation.

R. M. OGILVIE, *Roman Literature and Society* (Totowa, NJ: Barnes & Noble, 1980, \$23.50; Sussex, UK: Harvester Press) 303 pp. Bibliographies. Indexed. ISBN: 0-389-20069-7 (B&N), 0-85527-658-4 (Harvester).

Intended as an introduction to the major Latin authors for students and general readers, this survey of Latin literature contains eleven chapters entitled Roman society and literature, the early republic, the later republic, the influence of Greece, intellectual curiosity, between republic and empire, the early empire, principate and protest, words and truth, the new dawn, and full circle. Ogilvie, professor of humanities at the University of St. Andrews in Scotland, observes that Latin literature passed through a cycle from religion's being uppermost in people's minds, through a period of humanistic concern and spiritualized religion, to the reassertion of the gods' power.

M. OHANA AND M. HELTZER, *The Extra-Biblical Tradition of Hebrew Personal Names (From the First Temple Period to the End of the Talmudic Period)* [in Modern Hebrew], *Studies in the History of the Jewish People and the Land of Israel* 2 (Haifa: University of Haifa, 1978, paper) iv and 200 pp., 15 figs.

This monograph aims to show that preexilic Hebrew personal names not attested in the OT but occurring in epigraphic sources from the 10th to the early 6th century B.C. appear also in

later Jewish sources. After listing extrabiblical personal names, the volume focuses on the various types of extrabiblical names, cognate forms in the OT, questions of etymology, and the classification of roots that appear as components of the extrabiblical names. Then there are chapters on extrabiblical names in sources from Neo-Babylonian and Persian, Hellenistic, and talmudic times, respectively. One appendix deals with personal names in Ezra-Nehemiah, and the other provides a comprehensive table of extrabiblical personal names classified according to the four chronological periods. The evidence suggests an uninterrupted tradition of Jewish personal names from preexilic to talmudic times.

K.-F. POHLMANN, *3. Esra-Buch*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band I: Historische und legendarische Erzählungen, Lieferung 5 (Gütersloh: Mohn, 1980, paper DM 22) pp. 377-425. Bibliography. Indexed. ISBN: 3-579-03915-6.

In his nine-page introduction to *3 Ezra (1 Esdras)*, Pohlmann treats the history of research, the book's character as a translation, the contest among the pages in 3:1-5:6, and the order of the Ezra material in the book. After a five-page bibliography, the volume presents a new German translation based on R. Hanhart's 1974 edition of the Greek text, with accompanying footnotes.

G. PRAUSE, *Die kleine Welt des Jesus Christus. Was Theologen, Philologen, Historiker und Archäologen erforschten* (Hamburg: Hoffmann und Campe, 1981, DM 22) 176 pp., 14 figs., map. Bibliography. ISBN: 3-455-08797-3.

Prause, archaeology reporter for *Die Zeit* and author of *Herodes der Grosse* (1977), seeks to explain to nonspecialists what theologians, philologists, historians, and especially archaeologists have discovered about Jesus and his world. The seven chapters concern various positions on the Law, the birth of Jesus, his ministry in Galilee, his egalitarian attitude toward women, the Jerusalem Temple, Jesus' death on the cross, and the resurrection. Reference is made to NT passages, the views of modern scholars, and archaeological data.

F. RAPHAËL ET AL., *L'Apocalyptique*, Études d'histoire des religions 3 (Paris: Librairie Orientaliste Paul Geuthner, 1977, paper 85 F) 233 pp. Bibliographies.

This volume contains nine articles by members of the faculties of the Université des Sciences Humaines de Strasbourg: F. Raphaël on the typology of apocalypses, F. Dunand on the Oracle of the Potter and the formation of apocalyptic in Egypt, J.-G. Heintz on the origins of Jewish apocalyptic in the light of Akkadian prophecies, J. Schwartz on the journey to heaven in apocalyptic literature, M. Philonenko on the sixth vision in *4 Ezra* (13:1-53) and *Oracles of Hystaspes*, P. Prigent on the millennium in the book of Revelation, J.-E. Ménard on eschatology in apocalypticism and gnosticism, T. Fahd on Mohammed's visit to hell, and F. Rapp on apocalypticism and popular movements in the Middle Ages.

J. B. RUSSELL, *Satan: The Early Christian Tradition* (Ithaca, NY—London: Cornell University Press, 1981, \$19.95) 258 pp., 12 figs. Bibliography. Indexed. LCN: 81-66649. ISBN: 0-8014-1267-6.

Continuing his history of the concept of the devil begun in *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (1977), Russell traces the concept's development in Christian thought into the 5th century. After some introductory clarifications, he discusses the theme of evil in the writings of the Apostolic Fathers, the Apologists and the gnostics, Irenaeus and Tertullian ('human sin and redemption'), the Alexandrians ('mercy and damnation'), figures from the 3rd and 4th centuries (Lactantius, Mani, Athanasius, Anthony, Evagrius), and Augustine. The final chapter assesses the significance of this historical investigation for understanding Satan today. Russell teaches at the University of California in Santa Barbara.

G. SAUER, *Jesus Sirach (Ben Sira)*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band III: Unterweisung in lehrhafter Form, Lieferung 5 (Gütersloh: Mohn, 1981, paper DM 84) pp. 483-644. Bibliography. Indexed. ISBN: 3-579-03935-0.

This new German translation of Ecclesiasticus is based on the Hebrew manuscripts, with

improvements taken from the Greek and Syriac versions. Where several Hebrew manuscripts are extant, the attempt is made to follow the best Hebrew text. Where no Hebrew manuscripts are available, the Septuagint is followed. Textual and other notes are provided at the foot of the pages. The 22-page introduction treats the textual tradition, literary influences, the historical setting of the original form of the book, its theological-historical orientation, its structure, and relevant bibliography (eleven pages).

M. SIMON, *Le Christianisme antique et son contexte religieux. Scripta Varia*, 2 vols., Wissenschaftliche Untersuchungen zum Neuen Testament 23 (Tübingen: Mohr-Siebeck, 1981, DM 245) xxvi and 852 pp., 9 plates, 4 figs. Indexed. ISBN: 3-16-143802-7.

These volumes present forty-seven articles published between 1933 and 1979. Those most pertinent to the NT field concern Christian origins according to M. Goguel (1949), Stephen and the Jerusalem Temple (1951), the Jewish sects according to the patristic evidence (1957), the Dead Sea scrolls (1959), NT soteriology (1963), Christianity as a historical category (1966), gnostic elements in Philo's writings (1967), the situation of Alexandrian Judaism in the Diaspora (1967), the ancient church and rabbinic tradition (1968), Adam and redemption in the perspective of the early church (1970), the apostolic decree and its setting in the ancient church (§ 15-216), Jewish angelolatry at the beginning of the Christian era (1971), the beginnings of Jewish proselytism (1971), the Christian migration to Pella (§ 17-384), *theos hypsistos* (1972), aspects of early Christian soteriology (1973), Apuleius and Christianity (1974), the history-of-religions school fifty years later (§ 20-170), Jewish Christianity (1975), Jupiter-Yahweh in pagan-Jewish theology (§ 20-962), Mithras as rival of Christ (1978), the comparativist school (1976), Mithras and the emperors (1979), from Greek *hairesis* to Christian heresy (1979), and anti-Semitism and philo-Semitism in the Roman world (1979).

G. STRECKER, *Das Judenchristentum in den Pseudoklementinen*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 70 (2nd rev. ed.; Berlin: Akademie-Verlag, 1981, paper M 48) xiii and 326 pp. Bibliography. Indexed.

After reviewing research on the Pseudoclementines from F. C. Baur to the present, Strecker discusses the extent of the *Grundschrift*, ordination, the scriptural citations, the speeches of Peter, the AJ-II source (*Anabathmoi Iakōbou* II), and the origin and history of the Pseudoclementine romance (*Grundschrift*, Homilies, Recognitions). In this new edition (1st ed., 1958), the author has added a nineteen-page supplement and a two-page list of corrigenda, brought the bibliography up to date, and expanded the index.

J. TEIXIDOR, *The Pantheon of Palmyra*, Études préliminaires aux religions orientales dans l'empire romain 79 (Leiden: Brill, 1979, 96 gld.) xix and 137 pp., 35 plates, folding map. Bibliography. Indexed. ISBN: 90-04-05987-3.

Teixidor, author of *The Pagan God* (1977), assembles the Semitic and Greek epigraphic evidence for the various gods worshiped at Palmyra under the following headings: the cult of the supreme god (Bel, Bel/Bel Hamon and Manawat, Baal Shamin-Durahlun, Poseidon), the cult of the sun and the moon (Yarhibol, Aglibol and Malakbel), the goddess and her associates (Allat, Rahim, Shamash and his astral companions, Atargatis), tutelary deities (*ginnayê*, Abgal, Maan and Saad, etc.), oriental deities (Sadrafa, Nebo, Herta and Nanai, Nergal), and the anonymous god. The archaeological evidence for the pantheon of Palmyra is provided in the photographs and their explanations at the end of the volume.

H. VON MENDELSSOHN, *Jesus—Rebell oder Erlöser. Die Geschichte des frühen Christentums* (Hamburg: Hoffmann und Campe, 1981, DM 29.80) 316 pp., map. Bibliography. Indexed. ISBN: 3-455-08824-4.

Von Mendelssohn, a journalist who has devoted himself to religious-historical study for ten years, attempts to explain the NT writings and the facts described in them on the basis of their spiritual and political presuppositions. He considers the historical setting of 1st-century Palestine, Jesus, the early Christian mission, Paul, and the growth and triumph of the church. Special attention is given to Paul's pivotal importance in the development of early Christianity.

R. WEISS, *The Aramaic Targum of Job* [in Modern Hebrew] (Tel Aviv: The Chaim Rosenberg School for Jewish Studies, Tel Aviv University, 1979) xvii and 23 and 344 pp. Bibliography. Indexed.

The six chapters in this volume concern the evidence for an Aramaic targum of Job in the ancient period, the existing *Targum of Job*, the place and date of its composition, its value as a witness to the text of Job, its methods of exegesis, and midrash and haggadah in it. The appendixes treat 11QtgJob, the "Syriac book" mentioned in the Septuagint addition after Job 44:17, the lexical characteristics of *Targum of Job*, reflections of ketib-qere in it, and duplicate translations. Weiss views the present form of *Targum of Job* as a collection of various targums, perhaps even from different periods, composed by an editor or copyist.

G. A. WEWERS, *Sanhedrin. Gerichtshof*, Übersetzung des Talmud Yerushalmi 4/4 (Tübingen: Mohr-Siebeck, 1981, DM 136) xiv and 341 pp. Bibliography. Indexed. ISBN: 3-16-143092-1.

In this first complete German translation of the tractate *Sanhedrin* from the Jerusalem (Palestinian) Talmud, Wewers follows the same format adopted in his annotated translation, *Avoda Zara Götzendienst* (1980). After a bibliography and a note on the method of presentation, he offers a translation of the Gemara and of the talmudic commentary along with brief notes below. The translation seeks to reproduce the text as literally as possible in order to make clear even to nonspecialists the "shorthand" nature of the Palestinian Talmud's style.

T. WIEDEMANN, *Greek and Roman Slavery* (Baltimore, MD: Johns Hopkins University Press, 1981, cloth \$25, paper \$8.95; London: Croom Helm) xviii and 284 pp., 2 maps. Bibliography. Indexed. LCN: 80-25432. ISBN: 0-8018-2515-6 (cloth), 0-8018-2514-8 (paper).

This anthology presents English translations of 243 ancient Greek and Latin texts on slavery under twelve headings: the slave as property, debt-bondage and serfdom, manumission, moral inferiors, status symbol or economic investment, sources of slaves, domestic slaves and rural slaves, slaves owned by the state, the treatment of slaves (cruelty, exploitation, protection), resistance, rebellion, and the true freedom of the Spirit (Stoics and Christians). Wiedemann is lecturer in classics in the department of classics and archaeology at the University of Bristol (UK).

ADDITIONAL BOOKS RECEIVED

C. ARIDAS, *Your Catholic Wedding: A Complete Plan-Book* (Garden City, NY: Image Books/Doubleday, 1982, paper \$2.95) xii and 180 pp. LCN: 81-43250. ISBN: 0-385-17731-3.

C. J. BARBER, *Dynamic Personal Bible Study. Principles of Inductive Bible Study based on the Life of Abraham* (Neptune, NJ: Loizeaux Brothers, 1981, paper \$4.95) 191 pp., 2 maps. Bibliography. LCN: 81-8443. ISBN: 0-87213-023-1.

J. P. BURNS (ED.), *Theological Anthropology, Sources of Early Christian Thought* (Philadelphia: Fortress, 1981, paper \$6.95) ix and 130 pp. Bibliography. LCN: 81-43080. ISBN: 0-8006-1412-7.

R. DUCKWORTH (ED.), *This is the Word of the Lord. Year B: The Year of Mark* (Oxford—New York: Oxford University Press, 1981, paper \$9.95; London: Bible Reading Fellowship) xii and 164 pp., 2 maps. ISBN: 0-19-826662-6.

A.-S. ELLVERSON, *The Dual Nature of Man. A Study in the Theological Anthropology of Gregory of Nazianzus*, Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 21 (Stockholm: Almqvist & Wiksell, 1981, paper) 119 pp. Bibliographies. Indexed. ISBN: 91-554-1206-8. ISSN: 0585-508X.

J. GALOT, *The Person of Christ. Covenant between God and Man: A Theological Insight*, trans. M. A. Bouchard (Rome: Gregorian University Press, 1981, paper 3,000 L or \$3) 92 pp.

M. GRESCHAT (ED.), *Die Reformationszeit*, 2 vols., Gestalten der Kirchengeschichte 5 and 6 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1981, DM 79 each) 355 pp. and 335 pp., 23 plates and 17 plates. Bibliographies. ISBN: 3-17-007301-X; 3-17-007302-8.

G. HENSEL AND M. LIMBECK, *Zu neuem Ansehen. Eine Gemeinde entdeckt Gnade* (Stuttgart: Religiöse Bildungsarbeit, 1981, paper) 135 pp. ISBN: 3-921005-47-7.

M.-M. KOLBE, *Carnets spirituels. Notes de retraites et méditations*, trans. P. Grémaud (Paris: P. Lethielleux, 1981, paper 35 F) 144 pp. ISBN: 2-249-60149-6.

A. LEMAIRE, *Le scuole e la formazione della Bibbia nell'Israele antico*, trans. E. Gatti, Studi biblici 57 (Brescia: Paideia, 1981, paper 4,000 L) 131 pp. Indexed.

M. LIMBECK, *Aus Liebe zum Leben. Die Zehn Gebote als Weisungen für heute* (Stuttgart: Religiöse Bildungsarbeit, 1981, paper) 144 pp. ISBN: 3-921005-49-3.

D. P. MCNEILL, D. A. MORRISON, AND H. J. M. NOUWEN, *Compassion: A Reflection on the Christian Life*, illustrated by J. Filártiga (Garden City, NY: Doubleday, 1982, \$12.95) xiv and 145 pp., 7 drawings. LCN: 81-65660. ISBN: 0-385-17699-6.

H. F. PEACOCK, *A Translator's Guide to Selections from the First Five Books of the Old Testament*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1982, soft cover) viii and 323 pp. Bibliography. Indexed. ISBN: 0-8267-0298-8.

L. ROST, *Studien zum Opfer im Alten Israel*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, Sechste Folge 13 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1981, paper DM 38) 96 pp. Indexed. ISBN: 3-17-007337-0.

R. R. RUETHER AND R. S. KELLER (EDS.), *Women and Religion in America. Volume 1: The Nineteenth Century* (San Francisco: Harper & Row, 1981, paper \$10.95; Toronto: Fitzhenry & Whiteside) xiv and 353 pp., 48 illustrations. Indexed. LCN: 80-8346. ISBN: 0-06-066829-6.

Studia Biblica et Theologica. Essays by the Students of Fuller Theological Seminary and other Theological Institutions, vol. 9, no. 2 (October, 1979).

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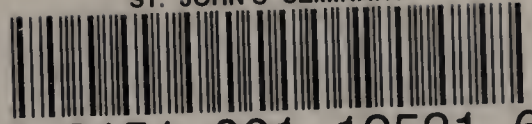
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